University of Alberta

Proverbs and Aphorisms in *Kalendar Kanadiis'koho Farmera*

by

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Abstract

In this thesis I analyze 1028 proverbs and aphorisms in the Ukrainian language from the almanac of the Canadian Farmer - "*Kalendar Kanadiis'koho farmera.*"

My analysis primarily tries to establish whether the proverb corpus of *Kalendar Kanadiis'koho farmera* constitutes traditional Ukrainian folklore.

Many of the proverbs in *KKF* have prototypes or variant forms in Ukrainian ethnographic collections and can be considered a part of the fabric of Ukrainian cultural history. These proverbs are much more likely to include rhyme, figurative devices, concrete words and peasant themes than are the proverbs for which no other published variants are found.

The proverbs for which no published versions are found tend to be of a literal, moralistic style and contain a much higher percentage of abstract words. While some of these are likely traditionally Ukrainian, others are likely translations from another language. I postulate reasons for their inclusion by the editors.

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Introduction

My original thesis project involved the perusal and collection of Ukrainian folklore from all 40 Ukrainian Canadian calendar-almanac titles. These comprise approximately 550 almanacs published in Canada in the Ukrainian language, mostly in association with Ukrainian Canadian newspapers, over the 20th century. I was able to obtain and study over 500 (more than 90%) of the volumes. Almost all of these volumes contain some folklore.

All Ukrainian calendar-almanacs up to 1970 are listed in Frances A. Swyripa's *Guide to Ukrainian Canadian Newspapers, Periodicals and Calendar-Almanacs 1903-1970* (Edmonton: Canadian Institute of Ukrainian Studies, 1985). Alan Rutkowski and Nadia Cyncar updated this list with their *Ukrainian Serials: A Checklist of Ukrainian Journals, Periodicals and Newspapers in the University of Alberta*, Revised Edition (Edmonton: The Canadian Institute of Ukrainian Studies, 1987). The CIUS microfilmed all of the almanacs (with occasional missing pages) up to 1970. These microfilms, as well as many more hard copies after 1970, are kept at the University of Alberta library. Many volumes can also be found in the collection at the Ukrainian Canadian Archives and Museum of Alberta.

The content of my research became gigantic and I was forced to narrow the main scope of my study. I chose to focus my computer database on all of the folklore items found in the Canadian Farmer Almanac - *Kalendar Kanadiis'koho farmera*, (Winnipeg, 1917, 1921-1970, 1974). I found 2580 entries of folklore of various genres. 2407 of the entries in *Kalendar Kanadiis'koho farmera* are anecdotes or sayings, and 15 are riddles. It quickly became evident that I should concentrate only on these minor verbal genres. I translated and transliterated each of these minor genres. Due to the inherent fundamental differences between anecdotes and proverbs, I finally decided to write my thesis strictly on the 1028 sayings in *Kalendar Kanadiis'koho farmera.*

The following is a brief history of the calendar from which I fashioned my database of folklore.

On November 12, 1903, *Kanadiis'kyi farmer* (Canadian Farmer) became the first Ukrainian newspaper to be published in Canada.[1] The idea to create a Ukrainian newspaper in Canada lies with the so-called Bereziv Trio: Kyrylo Genyk, Ivan Bodrug and Ivan Negrych.[2] Genyk, in particular, galvanized the interest of Ukrainian pioneers and enlisted the support of the Liberal party of Canada in this endeavour.[3] Ukrainian print had to be imported from New York, because until then Latin type was exclusively used for the Ukrainian language in Canada.[4]

The newspaper had many editors until 1913. On May 7, 1913, Onufrii H. Hykavyi became the editor.[5] Hykavyi (b.1885) had emigrated from Peremysl in 1902 and quickly became a community leader, sitting on many committees and organizations for the betterment of Ukrainians. He had been a Ukrainian bilingual teacher for six years prior to his appointment and in 1910 had published *Zbirnyk*

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[1] "*Kanadiis'kyi farmer,*" *Encyclopedia of Ukraine*, volume 2, edited by Volodymyr Kubijovyc (Toronto: University of Toronto Press, 1988), p.413.

[2] "*Korotkyi ohliad istorii 'Kanadiis'koho farmera',*" *Kalendar Kanadiis'koho farmera* (Winnipeg: Trident, 1974), p. 145.

[3] Ibid, p.146.

[4] Michael H. Marunchak, *The Ukrainian Canadians: A History* (Winnipeg: Ukrainian Free Academy of Sciences, 1970), p.309.

[5] "*Istorychni daty 'Kanadiis'koho farmera',*" *Kalendar Kanadiis'koho farmera* (Winnipeg, National Publishers, 1963), p.26.

baiok, one of the first collections of children's literature in Canada.[6] His prose and poetry appeared in various newspapers, but especially in *Kanadiis'kyi farmer*. His translations from English and Russian were financed by the New York publisher "Pravda" and he authored educational books, including "Basic Laws of Canada" and "Short History of Canada."[7]

Until November 1, 1914, the "Canada North West Publishing Company," formed by the Bereziv Trio, was the official publisher and owner of *Kanadiis'kyi farmer*. This is the day Frank Dojacek bought the newspaper.[8] Dojacek, a Czech by birth, had established a book and general store in Winnipeg, largely to accommodate Ukrainians and central European immigrants. Dojacek sold, printed and published a variety of Ukrainian, Polish, German, Czech-Slovak and Croatian literature from this business.[9] The Liberal party continued to influence the sensibilities of *Kanadiis'kyi farmer* throughout the Dojacek eras.[10]

On February 9, 1917, the first annual *Kalendar Kanadiis'koho farmera* almanac was published. It cost 50 cents.[11] Each calendar starts with a twelve-month calendar listing of the Greek Catholic, Roman Catholic and sometimes Greek Orthodox Church holidays of the year. Some of the earlier editions also begin with a brief informational piece about Great Britain and historical dates in Ukrainian or Canadian history. The latter may have been inspired by editor Hykavyi's interest in Canadian history about which he wrote a book. A few pages on weights, measures and postal rates follow the church calendar. Starting in 1924, a 15-20 page list of Canadian laws for homesteaders followed the section on postal rates. Hykavyi also wrote a book about Canadian laws. After this section, the content is varied and includes various literary and anonymous prose, articles about agriculture, cooking, medicine, natural cures, geography and history, as well as various authored folksongs and anonymous minor verbal genres like anecdotes, sayings and riddles.

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[6] "Hykavyi, Onufrii," *Encyclopedia of Ukraine*, vol. 2, p.293.
[7] Marunchak, p.305.
[8] *"Korotkyi istorychnyi perehliad postannia ta 60-litnoi pratsi 'Kanadiis'koho farmera',"* *KalendarKanadiis'koho farmera* (Winnipeg, National Publishers, 1965), p.30.
[9] Paul Robertson, "Frank Dojacek and Mail-order Shopping in the Prairies, 1906-1975," *Civilization.ca*, <http://www.civilization.ca/cpm/catalog/cat2108e.html>
[10] *"Kanadiis'kyi farmer"*, *Encyclopedia of Ukraine*, volume 2, p.413.

In November, 1918, due to World War I and the fact that Ukrainian immigrants had emigrated from Western Ukrainian lands that were under the control of war foe Austria, the Canadian government forbade the publication of anything in the Ukrainian language. The government would allow Ukrainian newspapers to publish in Polish. The editors of six Ukrainian newspapers, including Hykavyi's *Kanadiis'kyi farmer*, formed a committee to oppose this decision and the government relented, allowing them to publish in Ukrainian with English translation.[12] *Kalendar Kanadiis'koho farmera* stopped production after its inaugural issue in 1917, but would resume publication in 1921, at which time its publishing entity was "National Publishers Ltd."[13]

In 1928, the pro-Conservative National Press, led by president H. Kurdydyk, bought the publishing rights to the paper from Dojacek. O.H. Hykavyi continued to be the editor.[14] In his two decades with the newspaper, Hykavyi had attracted the cooperation of numerous important publicists from the old country, namely Dr. K.

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[11] *"Istorychni daty 'Kanadiis'koho farmera',"* p.26.

[12] Marunchak, pp.318-19.

[13] *"Pochatok cherhovoho rozdilu istorii 'Kanadiis'koho farmera'." Kalendar Kanadiis'koho farmera*, (Winnipeg: Trident, 1974), p.37.

[14] *"Korotkyi istorychnyi perehliad postannia ta 60-litnoi pratsi 'Kanadiis'koho farmera',"* p.32.

Trylowsky, Dr. E. Levytsky, Dr. O. Nazaruk and Dr. Kedryn-Rudnytsky.[15] Trylowsky and Nazaruk were both nationalistic politicians from Galicia.

Hykavyi's appreciation for longer authorial sayings called aphorisms was apparent by this genre's abundance in KKF during his years. This decision might have been influenced by Hykavyi's love for literature. Hykavyi was considered a leading Ukrainian Canadian literary author. Onufrii, however, published an average of only 8.4 proverbs per year during his first tenure as editor. I found only 9% of Onufrii's proverbs in Ukrainian proverb collections. Almost all of his proverbs are literal; they tend to moralize or instruct in a direct fashion. Perhaps the decision to include literal, instructional proverbs in these early years reflects an educated Ukrainian's desire to steer some of the Ukrainian immigrants away from the vices that were common among peasants in the old country.

In January 1932, Dojacek reclaimed publishing rights to *Kanadiis'kyi farmer* and the publishing name reverted back to National Publishers.[16] Hykavyi remained the editor until September, when Dr. T. Datskiv took over. Datskiv was born in Vasyliv, Rava Ruska county, Galicia in 1888. He was a law student in Lviv and Vienna before fighting in World War I for the Austrian army. He joined the Ukrainian Galician army in December 1918. He immigrated to Edmonton in 1923, working at an immigration office and editing *Nash postup* from 1923 to 1927.[17] He was also a Ukrainian community leader.[18] Datskiv reduced the amount of aphorisms in KKF and began a KKF tradition of significant publication of traditional Ukrainian proverbs. While he only averaged 9.3 per year, at least 44% of the proverbs during his stewardship can be found in Ukrainian proverb collections.

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[15] Marunchak, p.472.

[16] *"Korotkyi istorychnyi perehliad postannia ta 60-litnoi pratsi 'Kanadiis'koho farmera',"* p.32.

[17] "Datskiv, Teodor," *Encyclopedia of Ukraine*, vol. 1, edited by Volodymyr Kubijovyc (Toronto: University Press, 1984), p.649.

In March, 1941, Dr. K.C. Andrusyshen became editor.[19] Constantine Andrusyshen, born in Winnipeg in 1907, had received his PhD in Romance languages from the University of Toronto in 1940,[20] at which point he had already translated many major Ukrainian literary works.[21] He was a literary scholar, linguist and translator. Andrusyshen would become the head of Canada's first Slavics department at the University of Saskatchewan in 1945 and authored Canada's pre-eminent Ukrainian-English dictionary in 1955.[22] He was an active leader in the Ukrainian community.[23] He published an average of 13 proverbs per year and I found 25% of these in Ukrainian collections.

O.H. Hykavyi reclaimed the publishing reigns briefly in 1944-45 but unfortunately died on May 4, 1945 at age 59, so Dojacek made Hykavyi's brother, Mykhailo, editor.[24] Mykhailo, like his brother, was a teacher and Ukrainian community leader.[25] Mykhailo was especially partial to proverbs, inserting an average of 36 per year. I found 52% of Mykhailo's proverbs in Ukrainian collections. Perhaps this reflects a desire for Ukrainian cultural revival after many generations of assimilation in Canada.

Peter Pihichyn was an important addition to *Kanadiis'kyi farmer* as co-editor (under Hykavyi) in July, 1951. Pihichin had been chief editor, printer and publisher

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[18] Marunchak, pp.550-52, 712.
[19] "*Istorychni daty 'Kanadiis'koho farmera',*" p.27.
[20] "Andrushyshen, Constantine," *Encyclopedia of Ukraine*, vol.1, p.71.
[21] Marunchak, p.530.
[22] "Andrushyshen, Constantine," *Encyclopedia of Ukraine*, vol.1, p.71.
[23] Marunchak, pp.454, 477, 528, 606 and 732.
[24] "*Istorychni daty 'Kanadiis'koho farmera',*" p.27.

of the London paper *Ukrains'ka duma.* [26] Pihichyn would also become known as a notable Ukrainian Canadian writer of lyrical and humorous verses.[27] During the Hykavyi/Pihichyn years, there were an average of 11 proverbs published annually and I found 30% of these in Ukrainian proverb collections. In November, 1961, Hykavyi left Pihichyn as the head editor of *Kanadiis'kyi farmer*. This lasted until Pihichyn left in September, 1966 and Dr. Myroslav R. Shkavrytko took over. Both Pihichyn and Shkvarytko published only 2 proverbs per year during their tenures, though almost all of these can be found in Ukrainian collections.

Shkavrytko had been the first president of Britain's Ukrainian Youth Association, and had edited its journal's first issue in 1950.[28] He wrote essays on ideological-philosophical, political, economic and educational themes. He also wrote short stories and poems, often under a pseudonym.[29] He held the KKF editorship until October 1, 1973, which was when Trident bought the publishing rights to *Kanadiis'kyi farmer* from National Publishers.[30] Dr. Bohdan Martynovych, another Ukrainian community leader,[31] became chief editor under the new regime. He did not publish any proverbs in his sole year as editor of the almanac. The last edition of *Kalendar Kanadiis'koho farmera* came out in 1974 after a three-year hiatus.

As the first Ukrainian newspaper, *Kanadiis'kyi farmer* held a favoured place amongst Ukrainian Canadians. The newspaper was lauded for its neutral

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[25] Marunchak, pp.444 and 606.
[26] "*Korotkyi ohliad istorii 'Kanadiis'koho farmera'*," pp.153-154.
[27] Marunchak, p.668.
[28] Vasyl Boichuk, "*'Holos Molodi' Celebrates 50 Years,*" Ukrainian Youth Association, <http://www.cym.org/archives/holosmolodi50.asp>
[29] I.H. Lozyns'kyi, *"Litopys ukrains'koho slova," Kalendar Kanadiis'koho farmera* (Winnipeg: National Publishers, 1968), p.160.
[30] "*Korotkyi ohliad istorii 'Kanadiis'koho farmera'*," pp.154-155.
[31] Marunchak, pp. 606 and 681.

perspectives[32] and this observation can also be applied to its calendar. Controversial issues like religion and politics were generally not part of the calendar's explicit subject matter.

There is only one comprehensive bibliography for Canadian Ukrainian folklore publications. This is Robert B. Klymasz's *A Bibliography of Ukrainian Folklore in Canada, 1902-64* (Ottawa, 1969). Klymasz included a broad range of genres from the various sources that existed in 1964, though only about half of the Ukrainian Canadian calendar almanacs published up to that time were available to him. Klymasz provided an introductory essay and annotations in his bibliography.

The Ukrainian Canadian calendars predominantly contain material that is non-folkloric in nature. Works of prose fiction (usually by Ukrainian authors), scientific articles, historical articles, agricultural articles by agrologists, religious sermons, articles about Ukrainian organizations or Ukrainian nationalism, non-immigrant travel logs, medical articles authored by doctors, child-rearing articles, cooking and cleaning articles or advertisements that had nothing to do with folklore, generic embroidery articles that were not necessarily Ukrainian, and other non-Ukrainian entries were ignored for my all-encompassing folklore collection.

The criteria for inclusion into my generic folklore collage were essentially twofold. I was primarily searching for Ukrainian folklore - traditional or revival - as subject matter. Secondly, I was receptive to ethnographic memoirs that described folkways of the Ukrainian agriculturalists in Canada and the old country. I systematically collected such folklore in more than 90% of the Ukrainian Canadian almanacs published, but I focused my analysis on the 52 editions of *Kalendar Kanadiis'koho farmera*. In his bibliography, Klymasz reviewed 23 editions of *Kalendar Kanadiis'koho farmera* and 169 editions of the entire Ukrainian Canadian calendar corpus; both of these figures constitute roughly half of the entire repertoires up to 1964. I was more inclusive with regards to what I considered folklore than Klymasz was and I was more detailed in my annotations of the KKF folklore entries.

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[32] Marunchak, p.472.

There are eight articles in KKF that deal directly and exclusively with calendar customs. "*Zvychai nashoho narodu*" (1968, pp.98-99), for example, illustrates a typical Malanka skit which would be performed door-to-door in people's homes during mid-winter. "*Kupalo*" (1957, p.155) describes customs and beliefs associated with this mid-summer celebration. Wedding articles only appear twice in KKF, while baptism and funeral articles are absent. Folk beliefs regarding upper and lower pagan gods and deities appear twice. An example is "*Ostanky pohans'kykh viruvan' sered ukrains'koho naroda*" (1929, pp.108-109), which describes the various demons and spirits that Ukrainians believed in even after Christianity was widely adopted. There is also one article on medical folk beliefs.

There are a plethora of folksongs, almost all of which are *kolomyiky*. Most of these *kolomyika* forms have alternating lines of eight and six syllables, a known author, and are classified as revival folksongs, because they copy a traditional form. In the *kolomyika* "*Hutsul i panok*" (1935, p.196), a Ukrainian man from the region of Hutsulshchyna advises a man who is planning to marry a "donkey" or "idiot" (*osel*), that he should ask Rome for permission to do this; the song pokes fun at the Catholic practice of granting dispensations for special situations. The folk music category also includes a few articles about famous Ukrainian musicians who were involved in folk music and/or ethnographic pursuits. "*Stolitni rokovyny rodyn M. Lysenka*" (1943, pp.129-131) praises composer Mykola Lysenko's accomplishments regarding his collection and orchestration of Ukrainian folk songs. Ukrainian folk dance appears only in a few articles about Vasyl' Avramenko's adventures in Canada.

Ukrainian cookery has four entries, including "*Porady materiam, hospodyniam i molodi*" (1935, pp.54-72), which provides recipes for rye/wheat bread, *kolachi* (braided ceremonial bread), *tistechko* (cookie), *pampushky* (small bismarks with poppyseed or plum filling), *khvorostyky* (pastry), *medivnyk* (honey cake), *borshch* (beet soup), various sausages (*kovbasa, kyshka, sal'tseson*), and mushroom and horseradish sauces.

In some town histories there are brief sentence descriptions of how the town received its name and this folklore category is known as "namelore."

Ethnographies in the calendars are usually in the form of memoirs, written in first person narrative. Sometimes another person was entrusted with writing about a relative or friend they knew. In the 1950s and 1960s, KKF contains 49 memoirs and almost all are written in first person narrative. Occasionally, ethnographies would take the form of stories based on real events and then third person narration might be used. Toward the end of World War I and beyond, many calendars were replete with such memoirs and realistic stories about the war. I chose not to include war memoirs and ethnographies as part of the folkloric corpus. Whereas the other ethnographies included a lot of details regarding the traditional folkways in pioneer experiences of Ukrainians, the war memoirs talked only about war battles. Klymasz did not consider memoirs at all for his bibliography. This became the main category by which we differed.

I disregarded the memoirs of famous people, unless, of course, they were involved in Ukrainian folklore. Famous people fall under the category of history. It could be said that memoirs of those involved in Ukrainian folklore should fall under the category of Ukrainian folklore history/biography, which I accepted for my collection.

I included works of fiction - almost entirely prose - that contained at least one traditional Ukrainian folklore motif and optionally a few peasant or immigrant folkways which were not necessarily uniquely Ukrainian. In "*Maty*" (1929, p.126-129) by O. Zaduma, a mother faints after her son's funeral and dreams that he had been buried alive. The people at the post-funeral meal dig up the grave but they are too late and the mother's nightmare is confirmed. Traditional folkloric motifs are present, including the belief about keeping windows open for the soul of the deceased, as well as a lament. I disregarded works that were translated into Ukrainian, as these would most likely not describe Ukrainian culture or folklore.

Miniature Shtif (Steve) Tabachniuk comic strips appeared in the first edition of KKF. These cartoons were created by Ivan Zelez, so they are not strictly folkloric. However, they depict the misadventures of a Ukrainian immigrant, highlighting many traditional cultural elements, so Klymasz and I both categorize Tabachniuk as a fictitious immigrant hero. Pioneers could probably identify to a certain degree with Tabachniuk's problems and the reader's embarrassing memories would pale in comparison. Macaronic speech, the mixing of Ukrainian and English in this case, adds to these cartoons' realistic redneck Ukrainian humour. In "*Shtif ne rozumiie komplymentiv*" (1917, pp.144-45), Shtif first tells a lady that she looks younger than her age, but he realizes his error and proceeds to inform her that she actually looks older than her age.

I very rarely found poetry that contained entire ideas about Ukrainian folklore. Usually these poems only contained isolated word references to items from Ukrainian culture. A good rule of thumb that I used for the entire collection process was: if it could not educate the reader with at least one sentence or phrase regarding Ukrainian folklore, it was not worthy of inclusion.

Folk prose is poorly represented in KKF, as compared to certain other calendars. However there are ten *noveli* or realistic tales, including "*Podorozh pana ministra ril'nytstva*" (1935, pp.200-202), where a clueless minister of agriculture visits a farm and proves he knows nothing about agriculture. Legends (from the New and Old Testament), *mity* (supernatural tales) and *baiky* (animal tales) are rarer in KKF. In the animal tale "*Zaiatsi ta krilyky*" (1945, pp.139-40) the rabbits called *zaiatsi* want the rabbits called *krilyky* to join the "nation" of *zaiatsi*. When the ligher colored *krilyky* explain that they have different features and habitat than that of the *zaiatsi*, the latter group smears mud on and tries to indoctrinate the former. It does not work. This seems like an allegory of Russian relations with Ukraine.

The preceding folklore entries in KKF are summarized in a Microsoft Excel database that is held in the Bohdan Medwidsky Ukrainian Folklore Archives at the University of Alberta. The physical collection of folklore from approximately 500

Ukrainian Canadian almanac volumes is accessioned under the label "2004.094" and stored in four boxes at the same location.

The minor verbal genres are easily the richest category in my collection, comprising over 90% of the entries in KKF. The anecdotes are brief conversations between two individuals, although occasionally they are short soliloquies that can sometimes be confused for the sayings. My translated and transliterated collection of anecdotes, proverbs and 15 riddles in KKF is viewable electronically, and is part of the physical collection "2004.094, at the Bohdan Medwidsky Ukrainian Folklore Archives.

There are 1028 sayings in KKF, 585 of which I call proverbs; these are usually only a sentence in length. There are another 441 aphorisms; these are generally longer than the proverbs, non-conversational and authorial. In KKF, however, these aphorisms do not have an author specified. In his bibliography, Klymasz included only the proverbs specifically denoted as "folk," which comprise less than 1% of all such sayings in the Ukrainian Canadian calendar-almanacs. His annotations were very brief. Based on the criteria I used, I included almost all of the proverbs from *Kalendar Kanadiis'koho farmera* in my database. I had used the same criteria to collect this genre from all of the other titles of Ukrainian Canadian almanacs. I only omitted aphorisms that were excessively verbose, a few racially derogative sayings targeting black people, and sayings that cited personages and places that seemed out of place in a Ukrainian peasant's milieu. I now regret the exclusion of the latter because it is possible that Ukrainian peasants could have learned about such places and personages through education or other sources. A highly educated Ukrainian person may have been the creator of such folklore. Furthermore, it is clear that my study now engages other non-peasant proverbs, anyway. I inputted complete transliterations and translations for all of the sayings in KKF into my comprehensive database.

The proverbs in KKF are short sayings that are anonymously published. In the collection phase, I had hoped that all of the examples I found were entirely anonymous tidbits that the editors had heard in Canada and the old country – sayings that had been passed down from generation to generation, were constantly modified and only graced the pages of a publication when these fine editors remembered about them. However, this issue of authenticity is often difficult to verify and it is one of the key issues of concern with the folklore content in KKF. Are the items traditional? Are they Ukrainian? From a folklorist's perspective, folk sayings circulate orally. Here, the texts have already been fixed on paper and published. It is conceivable, on the one hand, that the editors of KKF had heard these proverbs spoken in the old country or in the Ukrainian Canadian community and recorded them directly from the oral context. It is also imaginable that they found them in previous Ukrainian publications, translated them into Ukrainian from various non-Ukrainian sources, or even concocted the sayings themselves. Some of the sayings are published under headings that suggest a folk source, like "*Zi skarbnytsi narodnoi mudrosty*" (From the Treasury of Folk Wisdom, 1933, p.50), 3 "*Zhydivs'ki prypovidky*" (Jewish Proverbs, 1933, p.169), "*Narodni prypovidky*" (Folk Proverbs, 1942, p.118; 1947, p.184, 186), "*Prypovidky*" (Proverbs, 1944, p.68), *Prypovidky pro rozum i nauku*" (Proverbs About Intellect and Education, 1945, p.160), "*Prypovidky z praktyky*" (Proverbs From

Practical Experience, 1949, p.62) and "*Narodni pryslivia*" (Folk Sayings, 1963, p.150; 1969, p.71). The majority of the saying texts, however, have no specific indications of folkloricity or ethnicity.

Almost all of the longer sayings called aphorisms are clearly not folkloric. They are longer, less memorizable and less likely to become traditional, conversational devices amongst the folk. Most of these aphorisms were likely concocted by the editors or taken from other publications. I include the aphorisms, however, because they are anonymous here and they provide glimpses into the ideology of their anonymous author(s), the editors and perhaps Ukrainian Canadian culture, of the early twentieth century.

Appendices 1 and 2 include 1028 sayings from KKF. Appendix 1 is comprised of 585 proverbs. Appendix 2 contains 441 aphorisms. Both appendices were analyzed similarly. Each saying has obligatory bibliographic information columns: "title", "year" and "page number." Each saying is transliterated using the Modified Library of Congress system. Almost all of the entries in the "translations" column are literal translations created by myself. Sometimes, however, literal translations do not make sense and figurative interpretations are provided. I link the sayings into subject groups in the "topic" column. Ideally, I would have liked to expand upon this category, because proverbs often have more than one theme, especially if they have both explicit and implicit meanings. There are columns for codes referring to phonic, semantic and structural poetic devices. These codes are explained in a list at the beginning of Appendix one. The "function" column adds to the literary analysis.

The "source" and "variants/versions/comments" columns mostly contain information about proverbs from other Ukrainian anthologies that are replicas, variants or different versions of the KKF proverb. Variants involve changes in syntax. Versions involve a change in semantics.[33] Occasionally, I compared a few proverbs that were semantically varied but structurally similar, in which case these could be considered variants and versions. More rarely I was able to find ethnographic versions of sayings on a particular topic that were contradictory to the proverbs in KKF. The final column also contains information regarding proverb duplicates within KKF itself, possible typographic errors in KKF, semantic challenges in my translation and other miscellaneous information.

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[33] Pierre Crepeau, "The Invading Guest: Some Aspects of Oral Transmission", *The Wisdom of Many: Essays on the Proverb*, edited by Wolfgang Mieder and Alan Dundes (New York: Garland, 1981), p.89.

Proverbs: Functional and Stylistic Characteristics

Paremiologists, those who study proverbs, have a difficult task in arriving at a concise, universal and thorough definition of proverbs simply because there are different types of proverbs. Verbose definitions inevitably leave much to be desired because they tend to overstate features that are optionally found in proverbs. Certain aspects of these definitions do not apply to the entire lexicon of proverbs. There is a great diversity of features that can be found in proverbs but very few that are found in every proverb.

Considering the great variation from proverb to proverb, Archer Taylor opined that the only concise and universal definition of a proverb must necessarily be a very simple definition. He suggested that "an incommunicable quality tells us this sentence is proverbial and that one is not. Hence no definition will enable us to identify positively a sentence as proverbial… Let us be content with recognizing that a proverb is a saying current among the folk."[34]

Among other things, Taaffe calls the proverb "a short saying in common use."[35] Brevity is indeed a hallmark of proverbs. Most proverbs also appear to be based on the wisdom or experience of the past. If the knowledge conveyed by a proverb continues to have currency of application, it can be expected to continue to be transmitted orally. The converse would suggest that if a saying is no longer contextually applicable among the folk, it will go out of circulation. Finnegan warns that it is often difficult to determine in field interviews whether an expression is traditionally popular in a particular society or if it is simply the "sententious uttering of a single individual on a single occasion which happened to appeal to the investigator."[36] A proverb that is supported by current human experiences and truths has the potential to remain current but a clever inventor can theoretically fool the collector. This is a factor in my collection of KKF proverbs, as it is certainly possible that the editors fixed in print idiosyncratic expressions that caught their ear, or that they made up the "proverbs" themselves.

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[34] Archer Taylor, *The Proverb And An Index To The Proverb* (Hatboro, Pennsylvania: Folklore Associates, 1962), p.1.

Proverbs are experience-based in most instances. An example is: "Where there are many commands there is little work" ("*De bahato prykaziv, tam malo roboty,"* KKF 1946, p.87). Somebody likely had to experience such a situation in order to concoct this saying and the saying had to remain pertinent in various situations in order to remain in currency.

Experience-based proverbs constitute practically the entire KKF lineup, but some literal religious sayings require belief in scripture and their content cannot be readily confirmed or denied under normal circumstances by experiences in our environment. An example is "Purity is pleasing to God" ("*Chystota ie myla Bohovi,*" KKF 1953, p.112). There is an educational experience that produces this belief. God, however, does not regularly confirm this to humans in person.

Occasionally, experiences in proverbs are described as events that allegedly took place, will take place, or are taking place. A rare proverb in KKF that specifically describes an event that allegedly happened in the past tense is: "A

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[35] James G. Taaffe, *A Student's Guide to Literary Terms* (Cleveland: World Publishing, 1967), pp.126-127.

[36] Ruth Finnegan, "Proverbs in Africa," *The Wisdom of Many: Essays on the Proverb*, edited by Wolfgang Mieder and Alan Dundes (New York and London: Garland, 1981), p.15.

grandfather was going to have a meal but he fell asleep without supper" ("*Spustyvsia did na obid ta i bez vecheri spaty lih,*" KKF 1942, p.118). Proverbs in future tense can make predictions based on probability. "You will not catch a rabbit by shouting" ("*Zaiatsia krykom ne spiimaiesh,*" KKF 1953, p.98) specifically describes a likely scenario. Present tense is the common tense for the KKF proverbs.

Proverbs in first person are rare: "Hey, I am not at home, because wherever I feel around there is straw" ("*Hei, hei, to ne v doma, kudy matsnu to soloma,*" KKF 1947, p.186). Such unique first person singular proverbs in present tense describe a specific event as it is allegedly happening. All proverbs that describe events so specifically in any of the tenses are rare in KKF. I designate such proverbs in my functional column with the letter "e" for an event that is, has or will take place. While most of these forms in KKF were once current among Ukrainians (they are documented elsewhere in Ukrainian ethnographic collections), it would be interesting to determine how frequent such proverbs are in other languages.

Proverbs on paper are impersonal because they lack a specific context. The examples I have listed thus far do not denote a specific human being. Proverbs in second person singular are common in KKF and are also impersonal without a context: "Awaken your intelligence and you will have success." ("*Probud' rozum, shchastia bude,*" KKF 1945, p.160). The imperative verb is directed at nobody in particular, but if a listener hears the speaker utter such a proverb, the matter can become personal. Proverbs sometimes name general persons from a certain profession, ethnicity or age group, but they rarely name anybody in particular. In KKF, God and the devil are addressed but these are not earthly human beings. "A good man on earth is better than an archangel in heaven" ("*Dobryi cholovik na zemli lipshyi nizh arkhanhel v nebi,*" KKF 1938, p.142) is a typical KKF proverb, in that it is in present tense and third person narrative, and is not directed at any person in particular. The occasional proverb in KKF uses a third person singular pronoun for a subject, in which only the gender of the individual is specified: "He kept quiet on the holiday, and mentioned it on a work day" ("*Pro sviato derzhav, ta v budden' skazav,*" KKF, 1961, p.47). People need to utter the saying in an appropriate context in order for the identity of "he" to be revealed. Yet, even when the listener understands whom the speaker is speaking about, the speaker who uses a proverb is still falling back on traditional quotes from his culture. Since he is quoting, "he hides his own feelings behind the weight of traditional authority."[37]

"A proverb is a terse didactic statement that is current in tradition…It ordinarily suggests a course of action or passes judgment on a situation."[38] All proverbs, including the ones in KKF, are didactic. Something that is didactic can instruct or moralize in various ways. A liberal interpretation of instruction can include almost anything. In "Needs cannot be avoided; they must be subdued" ("*Konechnostei ne mozhna unyknuty, ikh treba pobidzhaty,*" KKF 1924, p160), the first phrase instructs indirectly by reminding and warning us of an obvious problem of human existence. The second phrase provides an opinion as to what needs to be done in broad terms to solve the problem. A proverb that strictly instructs indirectly would be: "A lot of intelligence, little money." ("*Bahato rozumu, malo hroshei,*"

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[37] Neal R. Norrick, "Proverbial Perlocutions – How to do Things with Proverbs," *Wise Words – Essays on the Proverb*, edited by Wolfgang Mieder (New York: Garland, 1994), p.147.
[38] Archer Taylor, "Proverb," *Funk and Wagnall's Standard Dictionary of Folklore Mythology and Legend,* 3rd edition, edited by Maria Leach (San Francisco: Harper and Row, 1972), p.902.

KKF 1953, p.157). This proverb does not tell the listener what to do directly, but in a judgmental, reprimanding statement it suggests and warns.

Proverbs that warn and those that recommend sometimes contain an interesting symbiosis. In antithetical proverbs, both functions can exist but not necessarily at the same time. In "Believe your own eyes and not the words of others" ("*Vir svoim ocham, a ne chuzhym recham,*" KKF 1963, p.150), an action is recommended by using second person singular, which is the common format for proverbs that recommend or warn. The first phrase stresses the recommendation or positive advice of believing one's own eyes, while the antithetical phrase provides more of a warning. Recommendations and warnings both advise. Recommendation is a more positive type of advice and warning is more negative. As in the previous examples in second person, "Do not teach anyone with words but by example" ("*Ne uchit' nikoho slovamy, ale prymiramy,*" KKF 1924, p.160) has an imperative, moralizing flavour to it; it warns in the first phrase and recommends in the second.

Many sayings in KKF function to criticize: "You should have taught it when it was lying across the pillow; now that it is lengthwise along the bed, it is not going to help anymore" ("*Bulo uchyty iak lezhalo vpoperek podushky, a iak u vzdovzh, to vzhe ne pomozhe,*" KKF 1933, p.50). Occasionally sayings also petition: "God, give us some good, and in short order" ("*Bozhe dai dobre, ta ne dovho zhdaty*" KKF 1947, p.186).

Sayings can contain multiple functions. In real-life situations, context determines the function(s). In appendices 1 and 2, I have charted eleven different functions found in the KKF sayings, including those that state a spiritual belief, describe an event, moralize, advise, recommend, warn, criticize, petition, reflect society, state a truth and opine. I have discussed all but the last three. A saying that reflects society is the parody of a proverb: "As you sow, so shall the commune take away" ("*Iak sobi posiiesh, tak komuna tobi zabere*" KKF 1967, p.118). Most Ukrainian Canadians came from Western Ukraine, which had been under communism for 22 years by 1967, so this proverb informs the Canadian reader of the reality in their ancestral region. Truth and opinion form an almost perfect opposition in sayings. An interpretation of a saying cannot be both. I will now discuss these two semantically opposed functions.

Barnet, Berman and Burto call the proverb a "pointed statement that alleges a truth."[39] I find this statement acceptable for its characterization of the measured truthfulness of proverbs. These authors are not suggesting that all proverbs are definitively factual. "Man's best friend is a book" (*Nailipshym tovaryshem cholovika ie knyzhka,*" KKF 1946, p.178.) is clearly an opinion, but it is stated in a way that makes it sound like a fact. The saying is not qualified as "sometimes man's best friend is a book." "The simplest truth is the best" (*Naiprostisha pravda ie naiharnisha,*" KKF 1947, p.120) could be true or false because judging which truth is the finest is a subjective matter. "Live moderately and freely and you will live to an old age" ("*Zhyi umirkovano i vil'no, a dozhyvesh do staroho viku,*" KKF 1953, p.112) at first glance might sound like a fact, but healthy people who follow the saying's advice can also die in a traffic accident, storm, plane crash, etc. The rhetoric of proverbs is such that they usually sound true but they are usually better classified as opinions or situational truths.

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[39] Sylvan Barnet, Morton Berman and William Burto, *A Dictionary of Literary Terms* (Boston and Toronto: Little, Brown and Company, 1960), p.7.

I found very few examples of proverbs that were unshakably true in all circumstances. Truisms only seem to occur in proverbs with a straightforward, literal interpretation. Literal truisms are filed under my semantic properties column as "Lt" (literal truism), symbolizing that the proverb is to be understood for its denotative, verbatim meaning and that this meaning is a universal truth. Literal truisms appear in 32 of the 585 proverbs (5%). An example is "Nobody in this world is useless if he helps others" ("*Nikhto ne ie bezpotribnyi na sim sviti iak shcho vin pomahaie druhym,*" KKF 1934, p.91). Almost all of the remaining literal proverbs are filed as "Lo,"designating a proverb with a cogent literal interpretation that opines. The remaining few describe an event taking place and have an "e" label.

What sounds like truth in proverbs is often something more akin to wisdom and traditional values. The Cognitive Ideals Hypothesis calls these basic psychological values "generic ideals." A proverb overtly states or implies a more "specific ideal."[40] For example, Franko's clever interpretation of "Day reveals what night does" ("*Shcho nich zrobyt', to den' pokazhyt,'*" KKF 1947, p.184) is that evil committed at night shows itself in the day.[41] Night crimes are often investigated and solved during daylight hours. A specific ideal in this case could be that the avoidance of such crimes is the perfect state of affairs. A generic ideal could be that "transparency is the best policy." The Cognitive Ideals Hypothesis points out oppositions of positive versus negative ideals in proverbs that mirror traditional values of the folk.[42] When proverbs moralize they are pointing out proper values or ideals that the particular society or culture holds in high esteem and not necessarily truths.

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[40] Richard P. Honeck, *A Proverb in Mind: The Cognitive Science of Proverbial Wit and Wisdom* (Mahwah, New Jersey: Lawrence Erlbaum, 1997), pp.137-145.
[41] Ivan Franko, *Halyts'ko-rus'ki narodni prypovidky*, vol. 2 (L'viv: Naukovoho Tovarystva imeni Shevchenka, 1908), p.454.

Since a societal value conveyed in a proverb might contradict another societal value, it is not hard to understand why many proverbs have a semantically contradictory equivalent. "Sometimes silence is the same as a wise word" ("*Movchaty – tse chasom te same, shcho rozumne slovo skazaty,*" KKF 1943, p.114) contradicts "Still waters might ruin the shore and silent people are the most dangerous." ("*Tykha voda berehy rve, a tykhi liudy naibil'sh nebezpechni,*" KKF 1934, p.179). The latter proverb's ("Still waters run deep") standard figurative meaning is spelled out here in a parallel phrase: "silent people are the most dangerous." The criticism of silence in the latter proverb contradicts the high value that the former bestows upon silence. The two proverbs contradict each other, so obviously they both cannot be universal truths. They are, however, wise phrases that can be appropriately used in certain situations.

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[42] Honeck, pp. 137-145.

Proverbs: Semantic Characteristics

The last example in the previous chapter, "Still waters run deep", can be interpreted as a figure of speech called metaphor. Silverman-Weinreich found that Yiddish proverbs tend to have at least one semantic device. The semantic categories she focused on included allegory, metaphor, "semantic parallelism (eg. The tavern won't ruin the good person and the synagogue won't reform the bad person), irony (eg. A luckless person falls on his back and hurts his nose) and paradox (eg. All clocks are off)."[43] My collection contains a great number of semantic devices among the proverbs that invite either a non-literal reading or at least a more interesting one. These devices include personification, irony, paradox, oxymoron, hyperbole, meiosis, litotes, zeugma, dead metaphor and the most common of all - the metaphor. I will deal with each of these in order.

Personification is a species of metaphor that attributes to inanimate or abstract things the qualities of a person:"[44] "Misery loves company."[45] There are 25 cases of personification in KKF proverbs, including: "Punctuality and manners are twins" ("*Tochnist' i chemnist' ie blyzniukamy,*" KKF 1926, p.137).

Irony occurs when the "intended meaning of words is the direct opposite of their usual sense," or when there is a "combination of circumstances or a result that is the opposite of what might be expected."[46] In KKF: "A wolf ate a piglet unwillingly." ("*Iz nekhottia ziv vovk porosia*" KKF 1947, p.184.). This example is a reproach to people for when they say they did something bad unintentionally when, in fact, they meant it.[47] So, both the literal and figurative interpretations can be considered ironical.

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[43] Honeck, p.15.

[44] H.L. Yelland, S.C. Jones and K.S.W Easton, *A Handbook of Literary Terms* (Melbourne: Angus and Robertson, 1983), p.134.

[45] *American Folklore: An Encyclopedia,* p.597.

[46] Taaffe, p.86.

A paradox is "a statement or opinion that is seemingly self-contradictory or absurd, that may actually be well-founded or true."[48] Shakespeare provides: "Cowards die many times before their deaths." Paradox could also be "an opinion or statement contrary to generally accepted ideas:"[49] "The closer a man is to church, the later he comes to Divine Liturgy" ("*Chym blyzhche cholovikovi do tserkvy, tym piznishe vin prykhodyt' na Bohosluzhennia,*" KKF 1953, p.167). KKF proverbs contain nine cases of paradox, including: "A miser usually gives away his daughters to wasteful spenders" ("*Skupar zvychaino viddaie zamizh svoi dochky za marnotravnykiv,*" KKF 1953, p.157).

Oxymoron is similar to paradox in that it is also an apparently self-contradictory turn that actually makes a logical point, but it tends to be pithier and saltier than paradox. Oxymoron is the "combining in one expression of two words or phrases of opposite meaning, for effect."[50] "Make haste slowly" is a clear example. I have many examples in my collection, including: "An angel's voice, but the devil's thought" ("*Anhel's'kyi holosok, a chortova dumka,*" KKF 1947, p.186.).

Hyperbole is a form of overstatement or exaggeration, like "my feet are killing me" or "It is easier for a camel to go through a needle's eye, than for a rich man to enter the kingdom of God" (Matthew 19:24). Appendix 1 reveals 17 cases of hyperbole, including: "Two words are enough for an intelligent person" ("*Mudrii holovi dosyt' dva slova,"* KKF 1969, p.71). Meiosis is an understatement for emphasis, humour or satiric effect, as from Mark Twain: "The reports of my death are greatly exaggerated." In KKF, "It is useless to take water from a dry well." ("*Darmo z sukhoi kernytsi vodu braty,"* KKF 1947, p.184). Litotes is a "special form of understatement which is the assertion of an affirmative by negating its contrary: 'He's not the brightest man in the world'" means he's stupid.[51] "Nobody will be satisfied with flattering but insincere words" ("*Nikhto ne nasychuiet'sia masnymy slovamy,*" KKF 1953, p.157). *Masni slova* can mean "flattering (but insincere) words,"[52] a negative connotation. Ukrainian uses double negative, so "nobody never" = "nobody" and this negates the benefit of feeding by insincere words. Obviously, insincere words are not beneficial. It is an understatement.

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[47] Volodymyr Plaviuk, *Prypovidky* (Edmonton, 1946), p.50.
[48] *Dictionary of Literary Terms – Coles Handbook Series* (Toronto: Coles, 1963), p.83.
[49] Harry Shaw, *Dictionary of Literary Terms* (New York: McGraw-Hill, 1972), p.275.

I also included another lesser known semantic device - zeugma. Zeugma is "the use of a verb with two subjects or two objects or of an adjective with two nouns, although the verb or adjective is appropriate only to one noun."[53] "He took his hat and his leave" is straightforward. [54] "Your tongue can lead you to Kyiv or to the whip." ("*Iazyk dovede i do Kyieva i do kyia,"* KKF 1933, p.76) is not entirely literal. A figurative interpretation of the latter might be: "Your words can earn you success or trouble." In this incarnation of the zeugma, two disparate objects, "Kyiv" and "a whip," are used. The zeugma adds cleverness to this example which is already coded

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[50] A.F. Scott, *Current Literary Terms – A Concise Dictionary of their Origin and Use* (New York: St. Martin's Press: 1965), p.204.

[51] M.H. Abrams, *A Glossary of Literary Terms* (New York: Holt, Rinehart and Winston, 1981), p.64.

[52] C.H. Andrusyshen and J.N. Krett, *Ukrains'ko-anhliis'kyi slovnyk – Ukrainian-English Dictionary* (Toronto: University of Toronto Press, 1955), p.484.

[53] Ibid., p.405.

[54] Taaffe, p.165.

with metaphorical words; "tongue" actually means "'words" in this case and "Kyiv" can either be interpreted literally or figuratively.

Dead metaphors are figures of speech that have become regarded as literal through extensive usage, like the "*heart* of the matter". A "heart" is compared to an "essence" or a "core." The expression, however, has become so common that this type of metaphor "has lost its figurative value: the *eye* of a needle, the *foot* of a hill."[55] These are such common usages that they seem literal. An example of dead metaphor from KKF is: "An hour *lost* will never *return*" (*"Hodyna, raz* *promarnovana, nikoly ne vernet'sia," KKF* 1953, p.118). The hour figuratively being lost and never returning is applied to the literal idea of time elapsing. Although an hour cannot be literally "lost" or "return," the expression has become engrained as a standard everyday usage. It seems straightforward and literal. We do not have to ponder for a split second what an "hour lost and never returning" alludes to. We automatically know it means that an hour has elapsed. I found 24 cases of dead metaphor out of the 585 proverbs in KKF.

While the aforementioned devices are clever, they are hardly as productive as metaphor in KKF proverbs. I found 169 cases of metaphor in the proverbs.

Metaphor is the comparison of a stated concept with either an explicitly-stated or implicit referent. A metaphor is defined by Harry Shaw as "a figure of speech in which a word or phrase is applied to a person, idea, or object to which it is not literally applicable."[56] In explicitly-stated metaphors or comparisons, the concepts being compared are stated. Examples of metaphors with explicitly-stated referents are: "Children are at once happiness and sorrow" ("*Dity – tse i veselist' i smutok,*" KKF 1953, p.64) or "Conscience provides room for justice" (*"Sumlinnia ie pokoiem spravedlyvosty,"* KKF 1946, p.183). Children are compared to happiness and sorrow, just as conscience is compared to a room of justice. In implicit metaphors, there are one or two proverb concepts that are usually compared to one or two unstated or hidden referents in the real world. An example of a saying with one implied or hidden referent is: "Money has a slippery tail." ("*Hroshi maiut' khovz'ki khvosty*" KKF 1953, p.157). The literal reading of this proverb does not seem very plausible because money does not literally have "a slippery tail", so a figurative interpretation is required. The stated concept of "a slippery tail" perhaps refers to a hidden referent like "elusive". The proverb can also mean that "money can get you into trouble." In the latter interpretation, the "slippery tail" possibly alludes to a criminal money trail.

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[55] Barner, Berman, Burton, p.42.
[56] Shaw, pp.235-236.

Most of the KKF analogies that relate a pair of stated concepts with an equivalent pair of explicitly-stated referents in the form A/B = C/D appear as aphorisms, but there are also many proverbs: "Without intelligence, fortune is a bag with holes." ("*Shchastiā bez rozumu – torbyna diriava.*" KKF, "*Narodni Pryslivia*", 1969, p.71), (A) a lack of intelligence is to (B) fortune as (C) holes are to (D) a bag. In "Hope is the yeast in the bread of life" ("*Nadiia – tse drizhdzhia v khlibi zhyttia,*" KKF 1946, p.62), (A) hope is to (B) life as (C) yeast is to (D) bread. Maranda (1971) applied this analogical model to Finnish riddles and found a metonymic, or part-whole, relationship between the "A" and "B" terms. Applying a metonymic relationship to the last analogy, hope is a part of life and yeast is a part of bread. Seitel (1969) also used this mathematical equation to derive referents from the units in proverbs. In other words, if only the A and B terms are given and a figurative meaning suggests itself, we must figure out the hidden or implied referents (C and/or D). In: "The pigs accustomed themselves to someone else's mud," ("*Unadylas' svynota do chuzhoho bolota,*" KKF 1961, p.56) (A) a group of pigs are in (B) mud which they do not belong. This is the proverb situation. This statement makes sense in limited agricultural settings but it also could have other meanings. Since we do not have another context situation, we have to create one.[57] Perhaps (A) pigs could be equated to (C) greedy politicians and (B) getting into someone else's mud could be compared to (D) creating wars in foreign lands for these politicians' financial benefits. In this case, the analogy is implied and determined by the context situation. Analogy is a form of metaphor.

Figures of speech like metaphor can entirely change the meaning of a proverb. As the last analogy showed, other real-life circumstances can be derived from the new meaning. Cognitive theory's Extended Conceptual Base Theory differentiates three aspects in a figurative proverb: the proverb, the figurative interpretation and the potential real-life instances that can be derived from the latter.[58] A proverb that can be understood literally or verbatim like "Every flood recedes" ("*Kozhna povin' upadaie,*" KKF 1953, p.98) can be analogically comparable to another figurative interpretation like "Every dilemma passes." Metaphor is used to compare a flood to a dilemma. George Herzog referred to this function as the power proverbs have of "interpreting situations by transforming the situation at hand into a particular…more general class."[59] From the interpretation, one of countless concocted instances could be "All wars eventually end." Such situational contexts can be countless and should not be mistaken for a general figurative interpretation.

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[57] Neal R. Norrick, *How Proverbs Mean* (Berlin: Mouton, 1985), pp.102-109.
[58] Honeck, pp. 134-135.

Since both literal and figurative interpretations are possible in some proverbs, these interpretations can have significant semantic variety. A speaker's lexicon of known proverbs and the situational context determine which proverb he uses. From this, it is up to the listener to determine whether the saying calls for a verbatim, literal interpretation and/or whether it needs a derived, figurative interpretation.

For a long time, scholars have tried to unlock the secrets of how literal and non-literal language operates. They have speculated that there might be an analogical relation connecting figured meaning to concrete statements and literal meaning to abstract utterances. They have mostly agreed on the latter scenario. There is strong agreement that there is a connection between abstract words and truisms.[60] My arguments in the previous chapter, however, have stressed that universal truths are rare. In fact, I believe that a concentration of abstract words tends to produce literal meaning in almost all cases.

According to the Dual Coding Theory (DCT), concrete words have an advantage over abstract words. Concrete words like grasshopper or clock are strongly retained in long term visuospatial memory. Abstract words like "nature" or "emotion" tend to be weakly retained visuospatially. The theory suggests that the imagery aroused by predominantly concrete statements can arouse more figurative interpretation than can abstractly-worded utterances. Abstractly-worded utterances are supposed to produce more literalness. Walsh's (1988) study found that abstract proverbs are indeed deemed more literal.[61] The semantics column in my Appendix 1, which deals exclusively with proverbs, reveals 453 instances of abstractness and 489 cases of literalness. There are only about 80 instances of concrete-literal intermixing in the proverbs, and in roughly half of these cases a figurative interpretation also suggests itself. So, my corpus supports the literal-abstract connection to a high degree. An example of a literal proverb with abstract concepts is: "Laziness does not enrich anyone" ("*Linyvstvo ne zbahachuie nikoho,"* KKF 1953, p.118). Laziness and enriching are abstract concepts and "anyone" is not a specific concrete person. The proverb is literal because it makes sense as it is.

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[59] Michael D. Lieber, "Analogic Ambiguity: A Paradox of Proverb Usage," *Wise Words – Essays on the Proverb,* edited by Wolfgang Mieder (New York: Garland, 1994), p.102.
[60] John Simpson, *The Concise Oxford Dictionary of Proverbs*, 2nd edition (Oxford: Oxford University, 1992), p.ix.

My methodology for the determination of concreteness or abstractness in KKF proverbs involved a rough estimation of whether the nouns, verbs, adjectives and adverbs in a particular proverb were predominantly concrete or abstract. Words can sometimes fall somewhere in between. Personages in proverbs, due to their inherent impersonality, often fall into this category and so these usually do not have an impact vis-à-vis the two categories. When multiple descriptors of a personage were given, like "old man" or "blacksmith", I consider these concrete. In "The type of old man determines the type of fruit," (*Iakyi did, takyi plid.* KKF 1961, p.47), the old man qualifies as specific enough to warrant a concrete designation according to my methodology. The object "fruit" is the other main concept in the proverb and it, too, is concrete. The proverb winds up being figurative based on the meaning of "fruit," which can be a metaphor for either "offspring" or "production."

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[61] Honeck, pp.162-165, referring to Walsh's 1988 study that found that many abstractly-stated proverbs do not require a figurative interpretation.

My semantics column has 184 instances of figurative proverbs. 99 of these cases are predominantly concrete figurative proverbs and 69 are cases where the abstract and concrete coexist fairly equally in proverbs with figurative interpretations. An example of a figurative proverb with fairly concrete words is: "More people drown in a shot glass than at sea." (*"Bil'she liudei topyt'sia v chartsi nizh u mori."* KKF, 1953, p.64). Drowning in a shot glass is the imaginary concept for the real-life referent of dying from drunkenness. Drowning cannot be stated any more concretely. A shot glass is also a concrete object. While sea and people are fairly generic, they are certainly not abstract concepts, like innocence or depravation, so they fall somewhere in between. While 99 cases of concreteness in 184 figurative examples is not a perfect result, a remaining 69 cases of figurative proverbs are mixed with both concreteness and abstractness.

A combination of abstract and concrete terms often creates a somewhat literal, somewhat figurative proverb. In "There once was truth, but it became rusty" ("*Bula kolys' pravda, ale zarzhavila"*[62] 1947, p.184) shows the DCT properly in both of its two codings through the structural vehicle of antithesis. The first phrase contains the abstract "truth" and is interpreted literally, while the second phrase contains the concrete term "rusty" and this phrase is interpreted metaphorically. In such a case of antithesis we can see how one phrase can be colored literally by abstract words and how the next phrase is figurative as a result of concrete words. This interplay of the the two aspects of dual coding in the same proverbs is perhaps why most scholars shy away from trying to scientifically and mathematically apply this theory to various proverb collections. Furthermore, if a concretely-stated proverb has an unknown figurative meaning, it might be confused for a literal proverb.

Indeed, the Dual Coding Theory has some considerable flaws, but a quick glance at Appendix 1's semantics column would indicate that it applies quite well to the KKF corpus. Honeck concludes that: "the DCT is young and relatively untested. Future elaborations of it will be well worth examining."[63]

According to my sensibilities, there are 177 cases of humour out of the 585 proverbs in KKF. Humour is found optionally in KKF proverbs of almost all types of function and semantics. "A bull is a bull even if you cut off its horns" ("*Byk bykom, navit' shchob vidrizaty iomu rohy,*" KKF 1953, p.104) figuratively compares a bull to a stubborn person, but it is also quite humorous in its literal sense. The requisite juxtaposition of the two interpretations in the figurative interpretation, of course, creates more humour. Humour often lies in the semantic comparison of figurative and literal meanings. "The years that pushed the sides out have passed" ("*Mynuly ti roky, shcho rozpyralysia boky,* " KKF 1947, p.184.) is actually extremely humorous if a literal interpretation is attempted. The years are somewhat personified in that they are widening the sides. Perhaps someone not familiar with this saying could erroneously apply it to a weight loss effort. However, the more realistic meaning lies in the figurative interpretation: the years of living lavishly have passed. "Where the devil cannot make mischief, an old lady manages to do it" ("*De chort ne mozhe narobyty pakosty, tam potrapyt' zrobyty ii stara baba,* KKF 1953, p.173) is a

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[62] Franko, vol.2, p.582.
[63] Ibid., pp.165-166.

pessimistic take on women's wickedness[64] It, like other devilish proverbs, is a sort of mock spiritual because it refers to a spiritual entity but it does not attempt to be consistent with official church ideology. Humour is found most often in figurative proverbs and less frequently in literal proverbs. Figurative proverbs tend to be more humorous as a result of the unexpected meanings that, like the punch line of a joke, sometimes take a bit of figuring out if they are cleverly disguised.

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[64] Franko, vol. 3, p.321.

Proverbs: Phonic Devices

Proverbs utilize various poetic sound devices, including alliteration, hidden alliteration, alternating alliteration, assonance, and various types of rhyme and repetition.

The 585 proverbs contain 185 cases of interesting alliteration like "*Spiznena spravedlyvist' ie nespravedlyvistiu.*" ("Late justice is injustice," KKF, 1926, p.137); as well as 13 cases of hidden alliteration such as "*Odnomu nahoroda, a dryhomu nedohoda*" ("One's reward is another's dissatisfaction," KKF, 1947, p.184), where "h" and "d" appear seven times in non-initial position; and seven instances of alternating alliteration like "*Odni dity boiat'sia khresta, a druhi batoha*" ("Some children fear a cross and others fear the whip," KKF 1947, p.184) (where "d" and "b" alternate).

Assonance is the repetition of vowel sounds in close proximity. I have 79 occurrences, including this one that repeats "o": "*Ne vchysia do zrostu, a do hrobovoi doshky*" ("Do not study until maturity. Study until the grave," KKF 1945, p.160).

Rhyme is quite commonly found in the collection. Rhyme requires at least the last syllable to be the same in two words while the initial consonant clusters of the rhyming syllable(s) must differ. Also, accent of the rhyming syllable(s) is significant. Amongst the proverbs, there are 65 cases of masculine rhyme, which is rhyme and stress of the last syllable: "*Pans'kykh hrush ne rush, iak pohnyiut' – sami viddadut'*" ("Do not touch the landlords' pears. If the pears rot, the landlords will give them to you themselves," KKF 1933, p.73) contains two sets (*hrush-rush* and *ohnyiut', vaddadut'*). A feminine rhyme starts on and stresses the penultimate syllable:

"*Dobromu choloviku prodovzh, Bozhe, viku*" ("Prolong the life of a good man, God," KKF, 1933, p.73) (*choloviku, viku*). There are 94 feminine rhymes. There are a few triple rhymes that stress and rhyme the three last syllables: "*Lipshe svoie latane nizh chuzhe svatane*" ("Your own thing mended is better than another thing that is stolen," KKF 1947, p.184) (*latane, svatane*). Identical rhymes have rhyming syllables that are identical in both words. I found 7 such cases, like: "*Nailipsha porada ne ie naipryiemnisha, ale naikorysnisha*" ("The best advice is not the simplest but the most useful," KKF 1948, p.122). I also found 53 near rhymes, which have a phonetic flaw or two in their rhyming syllable(s): "*Zhyttia bez tsily ie te same, shcho korabel' bez kermy*" ("A life without purpose is the same as a boat without a rudder," KKF 1946, p.87) *(tsily, same, kermy*), "*Samoliubstvo ie 'naibil'shym neshchastiam' liudstva*" ("Narcissism is the biggest misfortune of humanity," KKF 1946, p.178) (*naibil'shym, neshchastiam*), and "*Tochnist' i chemnist' ie blyzniukamy*" ("Punctuality and manners are twins," KKF 1926, p.137). I also created a category for rhymes that could not be classified under any of the above because their accents do not fall on the same syllable. I code "unaccented rhyme" as "uR" in the appendices for the 13 examples. All told, there are over 200 rhymes in the 585 proverbs.

Repetition of words is found in 72 proverbs. Chiasmus, which appears only twice, is a partial restatement of the initial phrase backwards: "Live to learn and you will learn how to live"("*Zhyite shchob vchytysia, a navchytesia zhyty,*" KKF 1947, p.76). Chiasmus can be considered phonic for its repetitive aspect, but it is also quite structurally oriented.

Proverbs: Structural Models

Structure in proverbs can be determined by using standard paremiological models and/or those devised by Alan Dundes. These are many and complicated. I found the following models in my corpus: basic topic-comment structure, equational proverb, semantic parallelism, negation, antithesis, contrastive proverb, consequential antithesis and consequential parallelism.

Dundes suggested the basic structure of a proverb is one topic and one comment, which is equivalent to the subject and verb concept: "Money talks" (Mieder, Dundes, p.51). "Money" is the topic and "talks" is the comment. Accordingly, one-word proverbs are rarely experienced. KKF does not contain any one or two-word sayings. In *KKF*, "Every flood recedes" ("*Kozhna povin' upadaie,*" KKF 1926, p.137) has three words in the Ukrainian. "Every flood" is the topic and "recedes" is the comment. Dundes calls this basic topic-comment structure – a "descriptive element."[65]

Another specific type of non-oppositional proverb is the equational proverb, where A = B: "Time is money; Seeing is believing". Equational proverbs must minimally have either two topics or two comments. In *KKF*, "The drink determines the hangover"("*Iakyi napii, take pokhmillia,*" 1947, p.184), or drink = hangover, and both are topics. In "First come, first served,"[66] both comments (verbs or predicates) are in equality thanks to both of them being first. Two comments are again equivalent in "The person who blamed himself died long ago" ("*Davno toi umer,*

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[65] Alan Dundes, "On the Structure of the Proverb", *The Wisdom of Many –Essays on the Proverb,* edited by Wolfgang Mieder and Alan Dundes (New York: Garland: 1981), pp. 50-52.
[66] Ibid., p.53.

shcho sebe hudyv," *KKF* 1953, p.116) ("blamed = died"). Equational proverbs can also be called semantically parallel but in appendix 1 I restricted the latter designation to double phrase structures like: "Just lying there will not produce clothes, and sleeping will not produce a horse." ("*Z lezhi ne bude odezhi, a z spannia konia,"* KKF 1947, p.184). The appendix contains 66 semantic parallels and 161 equational proverbs for a total of 227 parallels out of the 585 proverbs.

In negation, $A \neq B$. For example, "Two wrongs don't make a right." In KKF, "One flower does not make a wreath" ("*Odyn tsvit ne robyt' vinka,"* KKF 1947, p.184). The topics do not agree (flower $\neq$wreath).

Antithesis is similar to semantic parallelism in that it is comprised of two phrases, but the two phrases are semantically opposed to each other as in negation: "Friendship multiplies happiness and spreads sorrow" ("*Tovarystvo zbil'shaie radist' i dilyt' smutok*" KKF 1946, p.87); "A man can save his money, but he should not expect that money will save him" ("*Cholovik mozhe shchadyty hroshi, ale vin ne povynen nadiiaty sia, shcho vony poshchadiat' ioho*" KKF 1923, p.102). 131 of the 585 proverbs are antithetical in appendix 1, and 126 of 441 aphorisms are antithetical in appendix 2.

Where $A \geq B$ or $A \leq B$, the proverbs are contrastive.[67] For example, "Great hope is better than preparation" ("*Velyka nadiia ie lipsha iak pryhotovannia,"* KKF 1924, p.160) is one of 32 "$A \geq B$" structures in appendix 1, as is "God has more than he distributes" ("*Boh bil'she maie, iak rozdaie,"* 1947, p.186). "The knowledge of a man never exceeds his experience" ("*Znannia cholovika nikoly ne perevyshchaie ioho dosvidu,"* KKF 1926, p.151) is an example of $A \leq B$.

In consequential antithesis, if you have A, then you can't have B, and vise versa. "You can't have your cake and eat it too." "If a sick person does not die, he will become spoiled" ("*Khoryi, iak ne vmre, to rozpestyt'sia,*" KKF 1933, p.64). Also, "Whoever fears wounds should not come near the warfront" ("*Khto boit'sia ran, toi ne povynen zblyzhytysia do voinnoho frontu,*" KKF 1947, p.120). There are 40 such proverbs in appendix 1. This form can also occur without negation: "When the cats are away, the mice will play."[68]

I also chart consequential parallelism, where, if there is A, there is B. "Whenever we harm someone, we harm ourselves." ("*Nakoly robymo kryvdu druhym, to robymo kryvdu sobi.*" KKF 1926, p.151.). There are 105 such examples amongst the 585 proverbs.

The KKF proverbs, therefore, tend to take an antithetical or semantically parallel form. These forms vary in size, sometimes occurring over two sentences, as they do in many of the aphorisms. In 145 instances, KKF proverbs are also contingent on a precursor, in which case they are "consequential".

These categorizations of structure are all sentence structures. Proverbs in English are almost always grammatically correct. All of the proverbs in KKF also follow proper Ukrainian grammar rules.

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[67] Ibid., p.54.
[68] Ibid., pp.54-55.

Aphorisms

There are 441 sayings, mostly in the earlier years of KKF, which have an authorial quality to them. They are often labelled "aphorisms". Barnet, Berman and Burto essentially equate proverbs to aphorisms, with one caveat: "If the authorship is unknown and the aphorism has become common property, it is a proverb."[69] In KKF, aphorisms are longer sayings, usually containing two grammatically correct sentences. Like proverbs, they are opinions or truths often drawn from life experiences or observations. All aphoristic entries in KKF are didactic.[70] They tend to be about two to four times longer than the typical pithy proverb.

The aphorisms in KKF tend toward literalness. There are many analogies that are literally spelled out for us: "A persevering fisherman naturally has the most luck. Girls should remember this when they want success in catching boys" ("*Terpelyvyi rybolovets' zvychaino maie nailipshyi uspikh; divchata povyni pamiataty se koly khotiat' maty uspikh v lovleniu khloptsiv,*" KKF 1921, p.169). Such visible A/B = C/D forms can be literal if they mean what they say, but they are somewhat figurative in that they use comparison. There are also implied analogies that need to be figured out in some of the aphorisms: "A woman has enough sense to know that the longer she boils an egg, the harder it gets; she forgets that a man is similar to an egg" ("*Zhinka na stil'ko maie rozumu, shcho znaie shcho chym dovshe iaitse varyty tym tverdshe vono bude; ta vona zabuvaie, shcho i cholovik podibnyi do iaitsia,*" KKF 1921, p.169). The hardening of the egg is compared to a similar reaction in the man that is not stated, but we can probably guess it has something to do with the man becoming more inflexible. This two-sentence aphorism is comprised of a factual sentence followed by a sentence stating an opinion. In other two-sentence aphorisms, the first sentence tends to state an opinion and the second sentence tends to clarify the matter, often humorously. The second sentence can sometimes act like an antithesis, parallelism or the figurative referent of an analogy literally spelled out for us.

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[69] Barnet, Berman and Burto, p.7.

[70] Neal R. Norrick, *How Proverbs Mean*, pp.70,73. Norrick actually claims that aphorisms are optionally didactic.

It is my belief that the editors of *KKF* either wrote these aphorisms themselves, or that they found them in some other source. Copyright was not a big issue in the first half of the twentieth century. It is perhaps not coincidental that 316 of the 441 aphorisms appear in Onufrii Hykavyi's tenure as the calendar's first editor (1917, 1921-32). He was a highly regarded Ukrainian Canadian literary author. Whether he duplicated others' aphorisms or whether he concocted his own, he certainly had the greatest appreciation for them out of all the KKF editors. He may have also inspired the subsequent three editors to at least provide a few aphorisms in their editions. In comparison, only ten aphorisms appear in the calendar's final eleven years under Pihichyn, Shkavrytko and Martynovych.

The "Thoughts About Women" in *KKF* are mostly aphorisms. In 1921, two sets of these thoughts were published in quantities of 94 and 35. The thoughts are not always two-sentence structures, but are almost always longer than the proverbs. *KKF*'s "Thoughts About Women," more than *KKF*'s "Aphorisms," sometimes seem to reflect the contemporary society at the time and place they were published. "Once, ladies were content with the latest clothing fashions. Now they find the automobile a requirement for happiness" ("*Kolys' zhenshchyny vdovolialy sia modnymy* *ubraniamy; ta teperishnymy chasamy vony uvazhaiut', shcho dlia ikh shchastia avtomobil' ie konechnym,"* *Hadky pro zhenshchyny,* 1921, p.157). Obviously, the automobile was a fairly new invention in 1921, so this statement of current affairs is very timely. Some "Thoughts About Women" are pithier and could possibly be mistaken for long proverbs: "When a girl's hands are soft and white and her mother's are rough and black, then be sure that the girl will not be as good of a housewife as her mother" (*"Nakoly ruky divchyny pukhki i bili, a ruky ii mamy shorstki i chorni, to bud'te pevni, shcho z nei ne bude taka dobra hospodynia iak ii mama."* KKF 1921, p.158). As with the two-sentence aphorisms, the two-sentence "Thoughts About Women" often employ antithesis, parallelism and humor. The last example is a consequential parallelism (since she has soft hands, she is a bad housewife). As these examples show, some of the "Thoughts About Women" show a changing Canadian society in 1921 that is often coming to grips with the changing roles of females and the stress these create in more traditionally-minded and patriarchal circles. "Another reason why there are so many old spinsters in the city is that they do not want to exchange a $15 job for a 15 cent bachelor" (*Druha prychyna zadlia iakoi v mistakh teper tak bohato starykh panniv ie sia, shcho vony ne khotiat' miniaty 15 doliarovoho zaniatia za 15 tsentovykh kavalieriv*, KKF 1921. p.158) depicts single women earning more than single men, which was a drastic role reversal from the typical male-female socio-economic situation in the old country. Such a role reversal seems to have stirred jealousy among men, including the editor Onufrii Hykavyi. Many of Onufrii's "Thoughts" are misogynistic: "Another problem with today's world is that women would rather listen to flattery than the truth" (*Druha prychyna chomu nyni na s'viti* *tak bohato klopotu ie sia, shcho zhinka radshe bude slukhaty skhlibliaiuchykh sliv, iak diisnoi pravdy*, KKF 1921, p.157).

Marriage constitutes the most common topic in KKF sayings - 91 in total. Most of these are aphorisms. Perhaps these were created by the editors of the calendar, taken from another Ukrainian calendar or publication, or even taken from an English or other-language publication. 64 of these are the aforementioned "Thoughts About Women."

Amongst the aphorisms about marriage, many speak of the woman ruling the roost in one form or another. The theme of ruling the roost is actually highlighted in traditional Ukrainian wedding lore, such as in the tradition where the first wedding partner to step on an embroidered *rushnyk* (towel) is predicted to be the boss of the household. While the KKF aphorisms do not refer to this ceremony, they do include many in which the wife is the boss: "When a boy is getting married he believes he is taking a wife. After the wedding he realizes that he voluntarily gave himself up to a captain" ("*Koly khlopets' zhenyt'sia to dumaie, shcho bere sobi zhinku; po sliubi odnak perekonaie sia, shcho dobrovil'no viddav sia v ruky kapitana,"Aforyzmy*, 1921, p.61). A proverb similar in format claims that the wife always thought about her boy before marriage and now she thinks for him ("*Koly khlopets' zaruchenyi z neiu, to vona bezperestanno dumaie pro neho; kolyzh vin ozhenyt' sia z neiu, to vona postiino dumaie za neho, Hadky pro zhenshchyny*, 1923, p.156). Another proverb about bossy wives relates them to lion tamers in a circus: "*Vlastyteli tsyrkusiv hovoriat', shcho osvoiuvaty zviriv potrafyt' zavzhdy nailipshe zhenshchyny; i shchozh tut dyvnoho, kozhdyi cholovik te same skazhe"* ("Circus owners say that women are always best at taming animals. What's strange about this? Every married man knows this," *Hadky pro zhenshchyny,* p.156).

The aphorisms on marriage touch on topics that appear contemporary or timeless, even though they were written almost a century ago. These include women as backseat drivers, couples arguing, women's excessive talking, stupid husbands or wives and negative changes in general after marriage. These aphorisms were published from 1921 to 1947 but the theme of the difficulties of marriage permeates throughout.

The vast majority of the *"Hadky i vyhadky,"* or "Thoughts and Inventions," are short, pithy and didactic. I group most of these types under proverbs: "Work today and make plans for tomorrow" ("*Pratsiui nyni i roby pliany na zavtra,*" KKF 1926, p.158). A few of these take longer to instruct, like the aphorisms: "A frequently transplanted tree will not produce fruit. The same could be said about people who frequently switch jobs" ("*Chasto peresadzhuvane derevo ne bude rosty ovochiv; take same mozhna skazaty i pro liudyi, shcho chasto zminiuiut' svoi zaniattia,*" *KKF* 1926, p.151). The latter form is similar to the aphorisms or "Thoughts About Women" and its sentences are semantically parallel.

Special mention must be made about aphorisms that are built around existing proverbs. I consulted ethnographer Volodymyr Plaviuk's two volume collection for every aphorism in KKF. In a handful of cases, these aphorisms contained a Plaviuk proverb, as in: "A man is only a man when he does that which he recognizes as good – when his will is his own will" (*Til'ko todi cholovik ie cholovikom koly robyt' toie, shcho uznav dobrym; koly ioho volia ie ioho voleiu,*" KKF 1921, p.181). Plaviuk collected a slightly pithier version: "*Cholovik ie cholovikom lysh todi, koly robyt' te, shcho sam bazhaie*" (A man is only a man when he does what he desires).[71] The main difference is the clarification that the man's will or desire should be good (*dobre*) and not just any kind of desire. Plaviuk's proverb catches one's attention more but it is also more semantically ambiguous than the aphorism.

"Education is to wisdom, as letters are to education" ("*Nauky dlia mudrosty ie tym chym bukvy dlia nauk,*" KKF 1921, p.173) is the first sentence of an aphorism in KKF and is almost identical to a Plaviuk proverb.[72] The aphorism goes on to elaborate what its first sentence (the proverb) might mean in its second sentence: "A learned person may be dumb and evil, while a wise person cannot because wisdom is in his body and blood" ("*Uchenyi mozhe buty durnym i zlym; mudryi ni, bo mudrist' ioho kroviu i tilom*," KKF 1921, p.173). Upon reading the proverb, I interpreted it to mean that education is a building block of wisdom, whereas the aphoristic elaboration does not seem to logically support the proverb. Perhaps the editor erred in his attempts at explaining the proverb via his resultant second sentence.

Since all of the sayings and statements are anonymous, it is not always easy to differentiate the proverbs from the aphorisms. "Without intelligence and character you have neither a man nor a people" ("*Bez holovy i kharakteru nema ni cholovika, ani naroda,*" KKF 1921, p.160) was listed as an aphorism in KKF but Plaviuk collected it over sixty years ago in Canada from the mouths of the folk.[73] My decisions on this matter were first weighed based on length and then on wit. If an entry was not sufficiently brief, witty and memorable, it would probably not be easily memorizable or repeatable, and should probably fall under the category of "aphorism."

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[71] Volodymyr Plaviuk, *Ukrains'ki prypovidky*, vol. 2, edited by Bohdan Medwidsky and Alexander Makar (Edmonton: Huculak Chair of Ukrainian Culture and Ethnography and the Ukrainian Pioneers Association), p.286

[72] Ibid., p.183: "*...nauka...bukva... nauky ...*".

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[73] Plaviuk, vol.1, p.80.

Comparison of Uniquely KKF Proverbs with Multi-Source Proverbs

Are the KKF proverbs authentic? There could be several ways to define the authenticity of these proverbs in relation to Ukrainian folklore studies. On the one hand, each of these proverbs is presented in the Ukrainian language in these calendars and, therefore, is "Ukrainian" in a certain respect. However, I am also interested if they are "original," "traditional," and "folkloric." A proverb that originated specifically in the context of Ukrainian culture could be said to be an "original" Ukrainian proverb. A proverb that circulated orally in Ukrainian communities before it was printed in KKF could be called a "traditional" Ukrainian proverb. Oral transmission is a key element of traditional culture. If a proverb can be shown to have circulated among the traditional peasantry in Ukraine, then I would call this a "folkloric" Ukrainian proverb. Peasants are the core population referred to as "the folk." Perhaps some of the proverbs published in KKF could be "original, traditional, folkloric" Ukrainian proverbs. My objective in this chapter is to investigate more critically whether some or all of these characteristics are applicable to this particular corpus. Definitively proving whether each proverb in the collection is "original," traditional" and/or "folkloric" is unrealistic. However, I will explore certain clues that argue for or against these characteristics. First, I will explore whether these proverbs seem to be original – whether they originated in Ukrainian culture.

Proverbs may be of literary or oral origins. The literary sources are many and can include Classical, Biblical or more recent literature.[74]

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[74] Taylor, p.4.

Geographic zones exist in which proverbs tend to circulate. The North and South American first nations, while they do not have many,[75] have their own proverbs which are unique linguistically and contextually from those of the rest of the world.[76] Western European sayings, on the other hand, sometimes have variants in other parts of Europe. The transethnicity of most proverbs is an important acknowledgement in paremiology. We can speak of currency of a proverb in various countries, so we should not claim that the proverb originated in a particular country without sufficient support for this. German has "Where the devil can't go, he sends an old woman," while my *KKF* translation is: "Where the devil cannot make mischief, an old lady manages to do it" ("*De chort ne mozhe narobyty pakosty, tam potrapyt' zarobyty ii stara baba*" 1953, p.173).[77] Taylor, who methodically researched paremiographical collections and literary works to determine proverb origins, did not know the geographical or time origin for this proverb about the devil.[78] While a proverb had to originate somewhere and at some time, determining this can be difficult. For example, "The nearer the church, the farther from God" dates from at least 1300 in English folklore. It's also found in other Western European countries. In Central Europe (Poland, Hungary, Croatia, Bohemia…) and Denmark, the proverb states "The nearer to church, the later in."[79] The latter version is also found in *KKF* in a slightly varied form: The closer a man is to church, the later he comes to Divine Liturgy ("*Chym blyzhche cholovikovi do tserkvy, tym piznishe vin*

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[75] Dundes, p.51.
[76] Gary H. Gossen, "Chamula Tzotzil Proverbs," *Wise Words – Essays on the Proverb*, edited by Wolfgang Mieder (New York: Garland, 1994), p.352.
[77] Plaviuk, vol.2, p.287: "*De chort ne mozhe, tam babu pishle.*"
[78] Taylor, p.70.
[79] Ibid., p.21.

prykhodyt' na Bohosluzhennia"1953, p.167), with Divine Liturgy being the main uniquely Ukrainian, or Byzantine Christian, feature. While Taylor provided 1300 England as his earliest-known source for this proverb, he was loath to commit to a definitive archetype for even this well-researched proverb.

The KKF editors did not give definitive ethnic labels to their proverbs, though some of the proverbs contain titles that would at least suggest traditionality and/or folkloricity. Nevertheless, the content of some of the KKF proverbs contain Ukrainian place names, personal names, and cultural-historical items that would suggest they did circulate among Ukrainians and may have even originated within this ethnic group. Some of the proverbs also contain more poetic devices like rhyme, alliteration and assonance, which may hint at Ukrainian origins rather than translation from another language.

Certain proverbs that cite Ukrainian and other Slavic Byzantine church holidays appear uniquely Slavic, especially when these uniquely Slavic words rhyme in Slavic and appear cumbersome in English or another language. "*Pryishla zhnyva, khodyt' zhinka, iak nezhyva; pryishla Pokrova dyvys'! Zhinka zdorova!*" ("Harvest time came and a wife walks as if she is dead; the feast of St. Mary the Protectress came and the wife is healthy," KKF 1945, p.140) is a cynical complaint about a woman who is supposedly sick at harvest when there is a lot of work, but when the post-harvest feast arrives (and the heavy work is done) she seems miraculously healthy again. *Pokrova* is a uniquely Slavic word for this particular holiday. Other nations' churches celebrate this holiday but only certain Slavic nations use that word. The holiday itself rhymes and alliterates with its environment in Ukrainian but not in

English. Furthermore, there are two sets of rhyme and alliteration to solidify the supposition of the proverb's Slavic authenticity. Rhyme in Ukrainian can be difficult to achieve via translation, especially from a non-Slavic language. Some proverbs may have only circulated amongst peoples of Slavic nations, so I feel a cross-cultural study of Ukrainian proverbs that are shared uniquely by other Slavic nations would be a useful future endeavour, although this was not my focus in this thesis.

Some KKF proverbs contain Ukrainian place names which can suggest a Ukrainian core: "Your tongue can lead you to Kyiv and to a beating," *("Iazyk dovede do Kyieva i do kyia,"* KKF, 1933, p.76); "A fool will not (be able to) buy smarts even in Kyiv," ("*Durnyi i v Kyivu ne kupyt' rozumu,*" KKF, 1947, p.186). Of course, other languages could have similar proverbs, with their own capital cities substituted for Kyiv, so I cannot prove that these two examples are unique to the Ukrainians. The assonance and alliteration of "Kyiv" and "*kyia*" would strengthen this proverb's case for its originating amongst Ukrainians.

Cultural history sometimes lies behind the meaning of proverbs. "*Sviati otsi, karbovantsi,* (KKF 1933,p.64) literally means that a previous Ukrainian monetary note called the *karbovanets'* is like the holy fathers. Since the proverb also rhymes it seems likely that it once was current amongst Ukrainians. Then again, perhaps other cultures had similar proverbs that associated their priests with money and the rhyme just happened to be a fortuitous coincidence. The KKF "*Terpy, tilo, maiesh choho khotilo"* ("Suffer body - now you have what you wanted," KKF 1961, p.56) is structurally similar to Plaviuk's "*Terpy, kozache, atamanom budesh"* [80] and the latter proverb refers to a Cossack and Cossack officer. It seems to me quite unlikely that this proverb is a translation from some other culture. Likely, it is of Ukrainian origin. By virtue of similar structure and the latter's Ukrainian cultural references, it could be speculated that the former might also be Ukrainian.

Now I turn my attention to the question of whether the KKF proverb corpus is “traditional.” I think that proverbs with multiple variants are more likely to be traditional. “*Ne ide nauka v lis, ale v myr*”[81] (Education does not go into the forest but into the community, KKF 1945, p.160) and “*Nauka ne ide v lis, ale v myr* ”[82] both appear in Ukrainian ethnographic collections, and are very close structurally, differing in the ordering of only one word. Many other proverbs exist that are less closely related structurally and/or semantically. “*Nauka v lis ne vede, a z lisu vyvodyt'*”[83] (“Education does not lead you into a forest, but gets you out of a forest,” where “forest” = “trouble”) has a first phrase similar semantically, with only the word *vede* differing from *ide*. So, the form of the first phrase only varies by one word, but it totally differs in its word order. Nevertheless, there are enough similarities in the first phrase to suggest that the latter proverb was related to the former two. Its second phrase actually differs in its literal meaning with the first two. These differences are significant and may have been the result of considerable circulation amongst the folk. Yet the figurative meaning of all three proverbs is similar: Education does not lead you into a forest of problems, but into a good situation, whether that situation is “a community” or “out of a forest.”

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[80] Plaviuk, vol. 1, p.163.

[81] Franko, vol.2, p.437.

[82] Plaviuk, vol.1, p.218.

[83] Plaviuk, vol.2, p.183. Franko, vol.3, p.497: "*Nauka ne vede v lis, ale z lisa.*"

"*Prosvity za plechyma ne nosiat*"[84] (KKF 1933, p.76) literally means "education is not carried behind one's back." Its surface structure and meaning are completely different from the previous three. Its figurative, real meaning, however, is surprisingly similar to that of the first three proverbs, especially when considering its completely differing form. It figuratively suggests that education must be brought to the fore and not hidden. The "forest" and "carrying education behind the back" are implicitly comparable to wasting or hiding one's education. The fact that this last proverb was found in eastern Ukraine, while the first three were found in western Ukraine suggest that the two regions used completely different forms with differing literal meanings to convey similar figurative meanings in some proverbs. Their proverb traditions seem to show some considerable differences.

All of the aforementioned proverbs about education were collected in Ukraine from peasants. Therefore, they are not only traditional, but also folkloric.

The best and most scientific way to determine traditionality in the KKF collection may be to look to other Ukrainian paremiographical collections to determine whether a proverb circulated at one time among Ukrainians in a certain area. I tried to shed light on the issue of historical circulation of the KKF proverbs among Ukrainians by finding duplicates and variants of KKF sayings in previously published collections of Ukrainian proverbs. If the KKF corpus is similar in all respects, then we may hypothesize that these proverbs are truly traditional and/or folkloric - gleaned from the same culture as the earlier collections. If, however, the KKF corpus differs in certain respects, then these differences might shed light on the peculiarities of the KKF collection. The publication of a proverb in an earlier ethnographic source confirms that it circulated in a particular part of Ukrainian ethnographic territory or diaspora at a particular time when the ethnographic collecting took place. Then, the question becomes whether the editors copied the proverb from a Ukrainian anthology, heard it from the Ukrainian Canadian settlers or whether they remembered it themselves from the old country. When a proverb in the almanac exactly matches a proverb from numerous ethnographic volumes or differs by only a few letters, this might indicate that the particular form was very popular and that the editor sourced it orally. If a series of proverbs in the almanac identically or almost identically (save for a few letters) match only the proverbs from one ethnographic volume, the editors likely copied from that particular Ukrainian proverb collection. Also, the editors were highly educated men who would have preferred a literary Ukrainian style as opposed to a dialectal style, so if a KKF proverb with a literary style differs by only letters from its more dialectal ethnographic counterpart, it is likely the editors copied from the ethnographic source and made the minor modifications to make it "grammatically correct." This is easy to confirm or reject. The question, therefore, is not only whether a KKF proverb was once current among Ukrainians somewhere (as determined by proverb collections), it is whether the editors collected these proverbs orally or from a written source.

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[84] Chabanenko, p.62.

Many proverbs have been collected and published by Ukrainian folklorists. I consulted the proverb collections of Hryhorii Il'kevych[85], Dr. Ivan Franko, Volodymyr Plaviuk and Viktor Chabanenko.[86]

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[85] Hryhorii Il'kevych, *Halyts'ki Prypovidky i Zahadky*, afterword by Roman Kyrchiv ([Vienna: 1841] L'viv: L'vivs'kyi natsional'nyi universytet imeni Ivana Franka, 2003).

Il'kevych was born in 1803 in the village of Nove Selo (presently Zhovkivs'kyi raion, Lvivs'ka oblast') in Galicia. He was a teacher in Kolomyia and Horodenka in Pokuttia. In addition to proverbs, he also collected folksongs and folk rituals. His Galician proverb anthology of 1841 was the first major collection of exclusively Ukrainian proverbs and riddles, containing over 2500 entries.[87] The collection is arranged alphabetically by sentence initial letter.

Dr. Ivan Franko (1856-1916) was born in Nahuievychi, Galicia and is considered one of the greatest literary authors in Ukrainian history. He was a political activist and a prolific scholar of Ukrainian literary history, linguistics and folklore. His folkloric publications are varied and many.[88] His mother shared many proverbs with him during his youth. His 31,091 proverbs (and *obrazovi rechi*) in three volumes were collected in the 1870s and 1880s and each has a recorded geographical location designating where in Galicia the proverb was collected. In his introduction, Franko gives the full names and locations of many of his individual informants.[89] Franko provides common literal and/or figurative interpretations for each selection, as well as variant proverbs from Ukrainian and non-Ukrainian paremiographers. This exemplary Ukrainian proverb anthology is organized alphabetically by keyword. The three volumes were published between the years 1901 and 1910.

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[86] Viktor Chabanenko, *Mudre Slovo: Pryslivia ta Prykazky v Horivkakh Nyzhn'oi Naddniprianshchyny,* 2nd edition (Zaporizhzhia: Zaporiz'ka Oblasna Orhanizatsiia Ukrains'koho Tovarystva Okhorony Pamiatok Istorii ta Kul'tury, 1992).

[87] Il'kevych, pp. I-VIII

[88] Arkadii Zhukovsky, "Ivan Franko," *Encyclopedia of Ukraine* <http://www.encyclopediaofukraine.com/pages/F/R/FrankoIvan.htm>

[89] Franko, vol.1, foreword.

The publications by Volodymyr Plaviuk are particularly important for my study because he collected his corpus of proverbs from Ukrainians in Canada. Plaviuk was born in in 1886 in the town of Kuty, which lies on the Galician side of the Cheremosh River in present-day southwestern Ukraine. He became a teacher in 1904 and immigrated to New York in 1907, where one of his tasks as assistant editor of the newspaper *Amerykans'kyi holos* [American Voice] was to collect proverbs to fill up the paper. In 1908, Plaviuk and his new wife moved to Winnipeg, where he studied theology. He served as a Protestant minister for many years. His last posting as a protestant preacher was Edmonton and he lived in east central Alberta for the rest of his life. In the 1930s and 1940s, he was a government employee in Alberta and he began to collect proverbs, perhaps inspired by his paremiographical experience in New York and his mother's penchant to quote proverbs when he was growing up. Plaviuk collected his proverbs from the Ukrainian pioneers of Canada. He used Franko's model and provided interpretations for all 6200 proverbs in his first volume of proverbs, published in 1946, after realizing that people had difficulty understanding them. The interpretations were provided by him, his wife, his mother-in-law and older Ukrainian pioneers. In 1958, he announced that he had enough proverbs for a second volume, but passed away in 1961.[90] The second volume was annotated, prefaced and published many decades later by Dr. Bohdan Medwidsky and others at the U of A's Ukrainian Folklore Center and through the Ukrainian Pioneers' Association of Alberta. Both volumes are organized alphabetically by keyword, similar to the format established by Ivan Franko.

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[90] Plaviuk, *Ukrains'ki Prypovidky*, pp.10-30.

Chabanenko's anthology, *Mudre slovo: pryslivia ta prykazky v hovirkakh nyzhn'oi naddniprianshchyny* (1992), contains approximately 3500 proverbs from the Dnipropetrovs'k, Zaporizhzhia, and Kherson oblasts of south central Ukraine. They were collected by Chabanenko and philology students in the Zaporizhzhian university from 1952-1992. The collection also contains a few hundred entries from folkloric materials published between the middle of the nineteenth and the beginning of the twentieth centuries in the south central gubernias (provinces) of Katerynoslav and Kherson by such ethnographers as Ivan Manzhura, Iakiv Novyts'kyi, Dmytro Iavornyts'kyi, Ivan Besaraba and others. The collection was edited for ten years in order to eliminate academic, popular, geographically variant or popularly remade proverbs.[91] The geographical location of the informants is given for each entry and each selection is organized alphabetically by keyword, usually the first or second to appear in the proverb.

It is perhaps not surprising, since aphorisms are more connected with written literature and specific authors, that I found very few of the KKF aphorisms in the four Ukrainian proverb collections. I will, therefore, leave the aphorisms aside and concentrate on proverbs for the remainder of this chapter.

I found 233 of the 585 KKF proverbs (40%) in the four anthologies and I will refer to these as the "multi-source" proverbs. I will refer to the remaining 352 proverbs as "KKF-unique." 37 of the KKF-unique proverbs have "folk" designations in their titles and many proverbs not designated as "folk" are multi-source. I do not think that the proverb titles in the calendars provide dependable information regarding the folkloric status of these proverbs. The ethnographers' collections can bring more clarity regarding the historical ethnic currency and folkloricity of the KKF proverbs.

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[91] Chabanenko, pp.3-4.

Franko's three-volume tour de force contains 204 duplicates, variants or versions for 181 of the 233 multi-source proverbs. Plaviuk's two diasporic volumes hold 161 such examples distributed over 136 KKF proverbs. Il'kevych's pioneering Galician edition supplies 72 cases in 70 KKF proverbs, and Chabanenko's volume from south central Ukraine possesses 41 related forms spread over 35 KKF proverbs. The three collections that concern us the most are Franko's, Plaviuk's and Chabanenko's volumes. Franko cited almost all of the 72 Il'kevych examples, so the Il'kevych collection rarely differentiates itself from Franko's.

Chabanenko's collection was obtained from the mouths of the south central Ukrainian folk. The first four editors of KKF, from 1917 to 1961, were all either born in western Ukraine or Canada. KKF was published in Western Canada and practically all Ukrainian Canadians at that time were also from western Ukraine. Not surprisingly, Chabanenko's collection contains by far the fewest duplicates and variants. As a general observation, Chabanenko's variants have greater differences in wording to their KKF cognates than do variants of the other collections. *"Udar slovamy prynosyt' strashniishi naslidky, iak udar shabli"* (An attack of words brings scarier consequences than a blow from a sword, 1924, 1960), which has many international variants that substitute "words" for "tongue",[92] looks completely different structurally than "*Slovo - ne strila, a hlybshe rana*" (A word is not a bullet, but it produces a deeper wound).[93] I would argue that the main semantic difference is "sword" versus "bullet" and that, therefore, both proverbs mean almost the same thing and can be considered variants, even though they are structurally incomparable. A similar phenomenon occurs with regard to "*Anhel's'kyi holosok, a chortova dumka*" (An angel's voice, but the devil's thought 1947, p.186) and "*Slova laskavi, ta dumky lukavi*"[94] (The words are nice, but the thoughts are evil). In this case, only the word "thought(s)" is similar in both, but the KKF proverb's figurative meaning is the same as the Chabanenko proverb's literal meaning. Again, an extreme variation in form can produce a semantically similar proverb. 45% (17 of 38) of the Chabanenko variants have differences in structural form to their KKF proverbs with which they share similar meaning; about half of these variants are fairly extreme, which is a much higher rate than in the other collections. I argue that this is explained by geographic disparity. An additional three versions have semantic discordance between Chabanenko and KKF. These versions are cited because they contain kernels of structural similarity. "*Sviati otsi karbovantsi*" (Money is like the holy fathers, KKF 1933, p.64) starts off in unison with "*Sviati otsi-karbovantsi vsi dila vyrishat*"[95] (Money [*karbovantsi*] is like the holy fathers – it solves all matters), but the added three words provide full semantic clarity to a previously ambiguous saying.

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[92] Burton Stevenson, *The MacMillan Book of Proverbs, Maxims and Famous Phrases* (New York: MacMillan, 1948), pp.2347-48.

Chabanenko's collection only contains two KKF duplicates, including "*Sviati otsi karbovantsi*" which is hard to vary in this popular form, because it is so short. The source for the KKF editor's "*sviati otsi*" proverbs is a mystery because no western Ukrainian volume contains them and yet they appear in KKF in 1933.

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[93] Chabanenko, p.121.
[94] Ibid.

Chabanenko also has only four variants to KKF proverbs that differ by mere letters, as in: "*Pravda iasnisha vid sontsia, ta ii z svichkoiu shukaty*" (Truth is brighter than the sun, but you have to look for it with a candle, KKF, *Narodni Prypovidky,* 1947, p.184) and "*Pravda iasnisha od sontsia, ta i ii z svichkoiu shukaty.*"[96] This comparison shows a more dialectal ethnographic variant being grammatically corrected in the KKF version by the editors. Ten of the 38 Chabanenko variants differ somewhat in wording, as in: "*Pany skubut'sia, a piddanykh chuby boliat*" (Landlords tear each other by the hair and the underlings' heads of hair hurt, KKF, *Narodni Prypovidky,* 1947, p.184) and "*Pany biut'sia, a v muzhykiv chuby boliat'*" (Landlords fight and the peasants' heads of hair hurt).[97]

These statistics show that relatively few south central Ukrainian proverbs are identical or nearly identical to the KKF specimens. Often, they differ in form by more than just a few words. Though they were under the Russian Empire, the south central Ukrainians still developed and maintained some proverbs that were semantically similar to those of the western Ukrainians and the later immigrants to the Canadian prairies - even if these proverbs often differed in form. The relative infrequency of duplicates and close variants perhaps attests to the political and geographical barriers between these two regions through their histories.

56 KKF proverbs contain duplicates and 28 more vary by only letters from Franko's collections. These duplicates and near-duplicates invite the interpretation that they might have been copied from Franko, because Franko's paremiographical trilogy was published before all of the KKF editions. Three KKF editions in

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[95] Ibid., p.62.
[96] Ibid, p.104.

particular may have had proverbs taken directly from Franko. In 1933, Dr. Teodor Datskiv included 56 proverbs, eleven of which were duplicates of Franko proverbs. The duplicates come from all three Franko volumes and are sprinkled throughout the edition. Four of the eleven duplicates are also duplicated in Plaviuk's volumes that were not yet published at that time. These four proverbs were current in Western Canada from the 1930s to the 1940s when Plaviuk conducted his paremiography. While Datskiv's alleged use of the strictly-Franko duplicates was random in its utilization of all three volumes and low in percentage (7 of 56 = 17%), it is conceivable that the seven duplicates were taken from Franko. It could also be a coincidence. Perhaps Datskiv simply learned these seven orally in Canada or in the old country.

In 1947, editor Mykhailo Hykavyi published 35 exact duplicates and another 19 proverbs that differed by only a few letters with Franko's collection. These are in a series of 101 proverbs called "*Narodni Prypovidky.*" It is quite clear to me that these proverbs were indeed taken from Franko. The first 25 of these duplicates all appear in Franko's second volume. The next five consecutive duplicates are all from volume one. Such distribution is not sufficiently random to be coincidental. Hykavyi was obviously looking mostly at volume 2 when he selected these proverbs. Some of the 19 variants that differ by only a few letters may have also been inspired by Franko. In many of these near duplicates, mostly from volume 2, Hykavyi simply changed Franko's dialectic variant to one that follows standard Ukrainian. "*Mali dity idiet khlib, a velyki sertse*"[98] was edited to become "*Mali dity idiat' khlib, a velyki*

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[97] Ibid., p.95.

[98] Franko, vol.2, p.373.

sertse" ("Small children eat bread and big ones – your heart," KKF, *Narodni Prypovidky,* 1947, p.184). Nine of twelve proverbs in 1945 are also either Franko duplicates or very close variants published by Hykavyi.

It does not appear that Mykhailo Hykavyi, editor from 1945 to 1961, copied from Plaviuk, whose first volume was published in 1946. Some 30 Plaviuk variants during Mykhailo's editorship differ considerably in form, a similar number vary by a few words, and an approximately similar number differ by a few letters or are duplicates. During the Hykavyi era, there were only five Plaviuk duplicates that were not duplicates in the other three earlier collections. The fact that Hykavyi published so many variants of Plaviuk proverbs but so few exact duplicates suggests that Hykavyi might actually have had a very good grasp of the proverbs popular amongst Western Canada's Ukrainian population. His utilization of Franko was indeed an aid, but by no means the only source from which he drew his proverbs. It seems conceivable that Hykavyi and the other editors might have drawn most of the multi-source and some of the KKF-unique proverbs from their own memories and the Ukrainian citizenry in Manitoba. While Mykhailo Hykavyi probably copied between 40-60 Franko proverbs, he and the other editors also printed a great number of Franko and Plaviuk proverbs that differ in form to varying degrees. By fixing these in print they were reinforcing the old country lore in a country whose rural inhabitants were widely dispersed with poor means of transportation and communication. KKF, one of the earliest calendars and a farmer's almanac, appears to have been popular among Ukrainian settlers. Professor Ivan Bobersky interviewed Ivan Pylypiw's wife on their farm near Lamont, Alberta in 1937. Interestingly, a copy of KKF was on the table.[99] KKF was, after all, a farmer's almanac, so it provided the isolated homesteader with useful agricultural information.

Another possible approach to identifying whether proverbs might be traditional or not may be the study of the proverb forms. I propose that Ukrainian language proverbs with more poetic devices are more likely to be most integrated in Ukrainian culture while those with less rhyme, alliteration or assonance are more likely to be translations or otherwise less folkloric. Rhyme sometimes strongly suggests that a proverb might have been originally created and circulated by Ukrainians, because not every idea is easily turned into a rhyme.

In *"Spustyvsia did na obid ta i bez vecheri spaty lih,"*[100] *did* (grandfather) rhymes with *obid* (dinner) and *lih* (went to bed) is in assonance with those two rhymes. The rhyming of Ukrainian personal names or titles imparts extra cultural specificity to the proverb and suggests that it is even more likely Ukrainian: *"Ne nadiisia, Hrytsiu, na durnytsiu"* ("Do not get your hopes up for a trifle, Greg," 1942, p.118).[101] The vocative form of the name Hryts' rhymes with the final word and the proverb contains alliteration of "n." The chances are high that such proverbs were generated either in Ukrainian or in another Slavic language that has similar rhyming words. Other rhyming examples include: *"Lipshe malo v spokoiu, nizh bahato z hrozoiu,"* ("It is better to be at peace with very little than to be worrying about a lot," *"Narodni Prypovidky,"* 1942, p.118, KKF-unique), *"Ne pozhaluiesh toho nikoly, iak*

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[99] William A. Czumer, *Recollections About the Life of the First Ukrainian Settlers in Canada*, (Edmonton: Canadian Institute of Ukrainian Studies, 1981), p.18.
[100] Franko, vol.1, p.582. Plaviuk, vol. 1, p.100. Chabanenko, p.39: "*Zhdav*... ".

poratuiesh kohos' v nedoli" ("You will never regret rescuing someone in a calamity," 1942, p.118, KKF-unique) *"Cholovik iak vorona, a use zhintsi oborona"*[102] ("Though a man is like a raven, he still looks after his wife," 1933, p.76) and *"Pro sviato derzhav, ta v buden' skazav"* ("He kept quiet on the holiday, and mentioned it on a work day," 1961, p.47, KKF-unique). " It is also quite likely that KKF presents traditional Ukrainian proverbs not in theUkrainian proverb collections that were already published, as some of these rhyming KKF-unique proverbs suggest.

There are 107 instances of rhymes in the 233 proverbs that have variants in Ukrainian anthologies (46 of these instances include feminine rhyme, twenty-two - masculine rhyme, twenty-four - near rhyme, six - triple rhyme, two - identical rhyme and there are three other cases). This equates to about 46% of the proverbs with variants. This is a significantly higher percentage than the approximately 27% (94 out of 352) that rhyme amongst the KKF-unique proverbs.

The greater incidence of rhyme in the ethnographically supported proverbs seems to add more colour, as in "*Dobre hospodyni, koly povno v sudyni*"[103] (It is good for the housewife when the container is full, KKF 1947, p.184) and "*Ne kpyty z Mykyty, bo i Mykyta vmiie kpyty*"[104] (Do not sneer at Mykyta because Mykyta can sneer too, KKF 1947, p.184). Some of the KKF-unique sayings without rhyme are so bland, their proverbiality is questionable. "*Genii ne zdalyi dlia biznesu*" (A genius is not apt at business, KKF 1926, p.158) could well be an ordinary sentence printed by the editor rather than a traditional saying. Rhyme can be an effective tool for the

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[101] Franko, vol. 1, p.453: "*Hrytsiu, ne spuskai sia na palanytsiu.*" Plaviuk, vol.1, p.81: "*Hrytsiu, Hrytsiu, ne spuskai sia na durnytsiu.*"

[102] Franko, vol.3, p.317.

[103] Franko, vol.1, p.432. Il'kevych, p.27.

continued circulation of proverbs because it is easier to memorize such proverbs than those without rhyme. The KKF-unique proverb "*Syl'na postanova i tsil' oboroniat' cholovika pered upadkom*" (A strong resolve and purpose protect a man from ruin, KKF 1943, p.162) is short but not as memorizable as it would be if it rhymed. The practicality of the Ukrainian peasants seems to be reflected in their preference for proverbs with brevity, rhyme and memorizability.

Other rhyming multi-source proverbs are clearly a part of the international lexicon, like "*Poky ne namuchyshsia, doty ne nauchyshsia*"[105] (As long as you do not struggle, you will not learn, KKF 1945, p.160) and "*Ne pohan' krynytsi, bo skhochesh vodytsi*"[106] (Do not foul the well, because you will want to drink some water, KKF 1933, p.50), the latter of which modifies *voda* to its diminutive *vodytsi* in order to rhyme with *krynytsi*. Even if a rhyming proverb did not originate amongst Ukrainians, the fact that it rhymes is a good indicator that it was current among Ukrainians and well-integrated into Ukrainian culture.

I speculated that alliteration might also be an indicator that a particular variant was created in a certain language. "*Bozhe dai dobre, tai ne dovho zhdaty*"[107] (KKF, 1947, p.186) repeats "d" four times and is multi-source. 32% (75 of 233) of the multi-source proverbs and 31% (108 of 352) of the KKF-unique proverbs have alliteration. If anything, this fact seems to suggest that the KKF-unique proverbs are quite similar to traditional Ukrainian ones in their alliteration.

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[104] Franko, vol.2, p.100: "...*Mykyta sam umiie...*" Plaviuk, vol.1, p.168: "...*kpy sobi z...*"
[105] Plaviuk, vol.1, p.218, Franko, vol.2, p.437: "*Nema nauky bez muky.*"
[106] Plaviuk, vol.2, p.152: "*Ne brudny...*"
[107] Franko, vol.1, p.72.

However, the KKF-unique and the multi-source proverbs do demonstrate a difference in the frequency in which they combine rhyme and alliteration. *"Zheny syna koly khoch, koly mozhesh davai doch"* ("Marry off your son when you want; when you can marry off your daughter" KKF, 1947, p.184) has alliteration of "d," rhyming of "*och*" and repetition of *"koly"* which add poeticism. I sense that the poetic beauty achieved through various phonic and structural devices can rarely be duplicated through translation or even migration of proverbs from one language to another. This multi-source proverb about marriage also had pertinence in a peasant society where women were expected to marry quite young.[108] *"Lipshe buty bahatym Ivanom, iak bidnym panom"*[109] ("It is better to be a rich Ivan than a poor lord" *KKF*, 1947, p.184), repeats "b" and rhymes "*anom*, is multi-source and refers to the historical landlord-serf relationship." 17% (39 of 233) of the multi-source proverbs have alliteration and rhyme. However, only 8% (27 of 352) of the KKF-unique proverbs have alliteration and rhyme. So, KKF-unique proverbs are less than half as likely to contain both poetic features and, I propose, less likely to be proverbs once current among Ukrainians.

The two proverb groups are quite similar in their ratios for most functional categories, though KKF-unique proverbs show a higher affinity for recommending (92 times or 26%) than do the multi-source proverbs (29 times or 13%). All but six of the KKF-unique proverbs that recommend are literal and straightforward forms of proverbial instruction, as in: "*Shchoby buty cholovikom, treba maty do seho sredstva*" (In order to be a man you need the means, 1921, p.188) or "*Bud'te*

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[108] Plaviuk, vol.1, p.120. Franko, vol.2, p.101. Il'kevych, p.33.
[109] Plaviuk, vol.1, p.147. Franko, vol. 2, p.217.

spravedlyvymy dlia sebe samykh, a bud'te spravedlyvymy i dlia druhykh." (Be true to yourself and others, 1926, p.86). This straightforward type of instruction is consistent with what one would expect from the Ukrainian Prosvita movement of adult education, in which the KKF editors were active. Onufrii Hykavyi (1917-32), Dr. Kost Andrusyshen (1941-44) and Mykhailo Hykavyi (1944-61) were each educators and Dr. Teodor Datskiv (1932-41) was very active in the Ukrainian community.

My two categories of proverbs also differ in their Dual Coding. Proverbs with figurative interpretations appear to be more frequent in the proverbs that appear in Ukrainian ethnographic collections. These multi-sourced proverbs also contain a higher percentage of concrete words. There is a much higher percentage of at least partial concreteness in the multi-source group, where 173 out of 233 (74%) show some degree of concreteness, as in: "*Iak bude dolia, to bude i l'olia*"[110] (One's fate(A) determines the quality(A) of one's shirt(C), 1933, p.50). 121 of the 233 multi-source proverbs (52%), including the last example's metaphor comparing "shirt" to "wealth", tend toward a figurative interpretation. All, except for one, have some concreteness in them. Only 131 out of 352 (or 37%) in the KKF-unique group have some concreteness, as in "*Ambitsiia, tak iak plyvucha voda, - nikoly neohliadaiet'sia nazad*" (Ambition(A), just like flowing water(C), never looks backwards,(C) 1926, p.137), which personifies "ambition" in that it "never looks backwards." Only 58 of the 352 KKF-unique (16%) proverbs show some figuration like the last example. As in the last example, the figuration in the KKF-unique tends to be weaker and more explicit. In the last example, a simile spells out the explicit comparison. These numbers suggest that the more colorful, concretely-stated and figurative proverbs were highly favoured in the traditional Ukrainian proverb repertoire. However, the KKF-unique proverbs, which account for the majority of the KKF editors' proverb selections, were significantly less figurative and less concrete.

The KKF-unique proverbs contain more abstract words and are more likely to take on a literal interpretation. In 224 of 352 instances (64%), KKF-unique proverbs are literal proverbs containing mostly abstract words, as in "*Nakolyb cholovik lipshe pamiatav, buv by lipshym*" (If a man could remember better(A), he would be better(A), 1921, p.173). In another 45 cases, they were literal but inconclusively abstract or concrete. So, abstractness spawns literalness in KKF-unique proverbs a total of 270 times (76%), or in 270 of 298 KKF-unique literal proverbs (91%). This might suggest that the KKF editors were interested in educating the Ukrainian Canadian settlers with their ideologies and morals, to which abstract-literal proverbs are admirably suited.

Abstractness and literalness are associated with each other in the multi-source proverbs as well, though there are relatively fewer of them.

The rates of figures of speech show considerable differences between the multi-source and KKF-unique groupings. In general, we see that the part of the KKF collection that is shared with Ukrainian folklore proverb collections have a higher incidence of poetic devices. Explicit metaphors, which are much better suited for instructing straightforwardly, are more common in the KKF-unique category. "*Nailipshym tovaryshem cholovika ie knyzhka*" (Man's best friend is a book, KKF 1946, p.178) is an example that explicitly compares "a friend" to "a book." Implicit metaphors, which tend to relate the topic to concrete aspects in a peasant's

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[110] Franko, vol.2, p.29. Plaviuk, vol.1, p.108.

environment in KKF, tend to predominate among the multi-source. "*Vid ohniu bizhu, a v vodu skachu*" (I run from fire and jump into water, KKF, 1942, p.118) implicitly refers to a person who goes from one type of trouble to another.[111] Hyperbole occurs 24 times (10%) in the multi-source, as in "*Pravda iasnisha vid sontsia, ta ii z svichkoiu shukaty*" (Truth is brighter than the sun, but you have to look for it with a candle, 1947, p.184). Hyperbole only occurs four times (1%) in the KKF-unique. Meiosis appears in 13 multi-source proverbs (6%), as in "*Odyn tsvit ne robyt' vinka*" (One flower does not make a wreath, 1947, p.184) and in only 1 KKF-unique saying (0.3%). Paradox appears in 9 multisource proverbs (4%) like "*Dytynu liuby iak dushu, a triasy iak hrushu*" (Love your child like your soul and shake it like a pear-tree, 1947, p.184) and in only 3 KKF-unique (0.8%). Irony appears in 9 multi-source proverbs like "*Durnia na holovu truchai, a vin na nohy pade*" (Push an idiot onto his head and he will fall on his feet, 1933, p.99), where the idiot succeeds by luck.[112] Only 2 KKF-unique proverbs (0.6%) show irony. This pattern is consistent with how the Dual Coding theory, rhyme, and rhyme combined with alliteration relate to the two KKF proverb groups.

The multi-source and KKF-unique proverbs also differ thematically from the proverbs found in other collections in some ways.

More than 25 multi-source proverbs convey various values regarding intelligence and education. The struggle to learn is depicted in at least five multi-source proverbs. "As long as you do not struggle, you will not learn" ("*Poky ne namuchyshsia, doty ne nauchyshsia,*" KKF 1945, p.160 and "*Doky ne namuchyt'sia,*

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[111] Plaviuk, vol.2, p.69.
[112] Franko, vol.2, p.60.

doty ne navchyt'sia,"[113] KKF 1947, p.184) has two variants that seem to illustrate a plausible peasant view of education. Life was a struggle to the peasants, so why should education be any different. "*Choho Ivas' ne navchyvsia, toho Ivan ne bude znaty,*"[114] (What young Ivas' did not learn, older Ivan will not know, 1945, p.160) is analogous to "What one did not learn in youth, one will not know when one is older." A common Ukrainian name, Ivan, and its diminutive, Ivas', serve as metaphors for age. The KKF-unique proverbs are bereft of proverbs where education is a struggle. I believe that such proverbs would be seen as less attractive to the editors of the calendars, who were themselves dedicated to promoting popular education.

The importance of practice or intelligence is stressed, often over education, in at least 15 multi-source proverbs. In "*Ne shtuka nauka, a shtuka rozum,*"[115] (Education is not a big deal, but intelligence is, KKF 1945, p.160) education is underplayed in favor of intelligence. "*Iaki to liudy buly shchaslyvi kolyb maly rozum*" (How fortunate people would be if they possessed common sense, KKF 1921, p.173) and "*U koho rozum, u toho i shchastia* (Whoever has common sense also has fortune)"[116] both stress the importance of intelligence or common sense. In "*Mudrii holovi dosyt' dva slova*"[117] (Two words are enough for an intelligent person to understand, KKF 1969, p.71), "two words" is a metaphor for the little training or education a smart person requires in order to learn or understand; again, intelligence is seen as the key. "*Nauka sriblo, a praktyka zoloto,*"[118] (Education is silver and experience is gold, KKF 1945, p.160) is an explicit metaphor that, like the previous example, values education highly, but practice even more highly.

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[113] Plaviuk, vol.1, p.218, Franko, vol.2, p.437: "*Nema nauky bez muky.*"
[114] Plaviuk, vol.1, p.147: "*...navchyt'sia...ne zmozhe.*" Franko, vol.2, p.218: "*sia Ivan ne nachyt'...bude vmity.*"
[115] Franko, vol.2, p.437.
[116] Franko, vol.3, p.80
[117] Franko, vol.1, p.415.
[118] Franko, vol.2, p.436.

Four KKF-unique proverbs also value experience over education, including "*Znannia cholovika nikoly ne pervyshchaie ioho dosvidu*" (The knowledge of a man never supersedes his experience, KKF 1926, p.151). This amount, however, falls well shy of the fifteen examples of practice superseding education in the multi-source.

Not present in the multi-source group, some KKF-unique value education over intelligence: "*Vlasteiu mozhna nadilyty vas, ale ne mudristiu; ii vy musyte sami sobi zdobuty*" (One may endow power onto you, but not smartness. You must acquire smartness on your own KKF 1946, p.178).

In all, the KKF-unique category contains at least 32 proverbs about education, intelligence and knowledge. These themes constitute roughly ten percent of the KKF-unique proverbs, so they are very popular in this category. In "*Nauku zdobuvaiet'sia rozumom vid Boha*" (Education is attained through intelligence from God, KKF 1948, p.120) the more traditional struggle to learn is replaced with God-given intelligence. "*Bohatstvo rozumu ie odynokym pravdyvym bohatstvom*" (Intellectual wealth is the one true wealth, KKF 1926, p.158), like some of the multi-source proverbs, stresses intelligence or common sense. All but one of these KKF-unique proverbs are abstract and literal, which indicates that the editors were possibly trying to provide straightforward instruction in the KKF-unique group. 49% of

Ukrainians in Galicia were illiterate in 1900, largely due to political repression by the Poles.[119]

Four of five KKF-unique proverbs about idiots differ greatly from their multi-source proverbs in that they are abstract, literal, moralistic and humorless, like: "*Iak vy ne ie mudrym, to shkoda vam slukhaty mudrykh liudei*" (If you are not intelligent it is useless for you to listen to intelligent people, KKF 1927, p.72).

All of the multi-source proverbs about fools are figurative and humorous. "*Dai meni Bozhe toi rozum napered, shcho Ukraintsevy na poslid*" (Grant me, Lord, that intelligence in the beginning that Ukrainians receive in the end, KKF 1947, p.184) is what a Ukrainian peasant says after he gets swindled by a Jew in a business dealing.[120] "*Duraky rodiat' tila, mudri idei*"[121] (Idiots give birth to bodies, smart people create ideas, KKF 1921, p.173) and "*Lipshe z rozumnym zhubyty, iak z durnem znaity*"[122] (It is better to lose something with a smart person than to find something with a dumb person, 1945, p.160) compare idiots to smart people - a common phenomenon in Ukrainian paremiography. Hyperbole or meiosis often underlay the humour in the multi-source proverbs about fools. "*Durnia na holovu truchai, a vin na nohy pade*" (Push an idiot on the head and he will fall on his feet, KKF 1933, p.99) is a hyperbolic exaggeration meaning "a fool will succeed by luck."[123] "*Durnia na nohy klady a vin na holovu pade*" (Put a fool on his feet and he falls on his head KKF 1947, *Narodni Prypovidky,* p.184) is a variant of the last example that appears to mean the exact opposite of the preceding form. "*Durnyi i v Kyivi ne kupyt' rozumu*" (A fool will not be able to buy smarts even in Kyiv, KKF 1947, p.186) is a meiotic understatement of the inability to "buy" intelligence anywhere – not even in Kyiv, the centre of the Ukrainian universe – because intelligence cannot be bought. Similarly, "*Iak Boh rozum vidbere, to i koval' ne vkuie*" (If God takes away the mental faculties, even a blacksmith will not be able to build them, KKF 1945, p.160) and "*Komu Boh rozumu ne dav, tomu i koval' ne ukuie*" ("For those whom God did not give intelligence, even a blacksmith cannot attach it." KKF 1939, p.72) are also understatements, or meioses, because a blacksmith cannot forge or bestow reason. The latter proverb was also figuratively applied to proud lords who wasted their money on schooling, travel and other artificial means of education.[124]

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[119] Paul Yuzyk, *The Ukrainians in Manitoba: A Social History* (Toronto: University of Toronto Press, 1953), pp.26-27.
[120] Franko, vol.3, p.38.
[121] Plaviuk, vol.2, p.107.
[122] Franko, vol.3, p.41.
[123] Franko, vol.2, p.60.

We see, therefore, that proverbs with themes of intelligence and education are somewhat special in the KKF-unique category. They are the proverbs which seem to be most specifically influenced by the KKF editors. They tend to stress the value of education, an attitude consistent with their enlightenment values. The multi-source proverbs on these themes are more consistent with peasant values, often reflecting perspectives of people without much formal education themselves. This peasant worldview, particularly strong in the traditional folkloric multi-source proverbs, is evident in a number of other themes as well.

There are five proverbs about the blacksmith trade among the multi-source proverbs in KKF. "*Dobre kovadlo ne boit'sia molota*" (A good anvil does not fear the hammer, KKF 1947, *Narodni Prypovidky*, p.184) was believed by Plaviuk to mean that a spiritually strong person does not fear struggles.[125] Two other proverbs about the blacksmith trade recommend doing things at the appropriate times: "*Dobryi koval' kuie zalizo poky vono horiache*[126]" (A good blacksmith forges the iron while it is hot, KKF 1953, p.122) and "*Todi dery lyko, koly vidstaie, todi idy zamuzh, iak berut'*"[127] (Strike iron when it is hot; then get married when men are willing to take you, KKF 1947, *Narodni Prypovidky,* p.184). KKF-unique proverbs, which tend to be literal, show a complete absence of these peasant-based blacksmith proverbs.

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[124] Franko, vol.1, p.80.

Multi-source proverbs about marriage tend to be humorous, whether literal or figurative. "*Zheny syna koly khoch, koly mozhesh davai doch*"[128] ("Marry off your son when you want; when you can, send your daughter off," KKF 1947, *Narodni Prypovidky,* p.184). The humour here is increased by the use of masculine rhyme, alliteration, assonance and repetition. The importance of marrying off a daughter while still young was a very important traditional value of a peasant society.[129] "*Pryide taka nedillia i v nas bude vesillia,*" (There will come a Sunday when even we will have a wedding,1947, p.184). While Franko preferred the literal meaning, [130] Plaviuk interpreted this proverb to more figuratively to mean that good fortune will come eventually.[131] In "*Z zhinkoiu klopit, bez zhinky shche bil'shyi*" (There is trouble with a wife, and without a wife there is even more trouble, KKF 1947, *Narodni Prypovidky,* p.186) and "*Bida v koho zhinka blida, a iak rumiana, to kazhut' shcho piana*" (There is misfortune for whoever's wife is pale, and if she is rosy they say she is drunk, KKF 1947, *Narodni Prypovidky*, p.184) men voice their displeasure with their wives.

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[125] Plaviuk, vol. 2, p.144.
[126] Franko, vol.2, p.276.
[127] Ibid., p.344.
[128] Franko, vol.2, p.101.
[129] Plaviuk, vol.1, p.120.
[130] Franko, vol.2, p.441.
[131] Plaviuk, vol.1, p.220.

There are only four KKF-unique proverbs about marriage and they contrast drastically to the more concrete, figurative multi-source proverbs. All are literal, quite abstract, as in "*Koly dumaiesh odruzhytysia, uvazhno dyvysia i uvazhno pryslukhuisia*" (When you are planning to marry, look and listen carefully KKF, 1953, p.173). This literalness gives them more of a moralistic quality than the multi-source, although two of the KKF-unique examples are humorous, like: "*Nairozumnishe - se ozhenytysia z liubovy z bohatoiu divchynoiu*" (The wisest thing is to get married because of love with a rich girl KKF, 1933, p.174).

Aging and old age are treated humorously and often exaggeratively in five multi-source proverbs with variants. The theme is related to craziness in some and a slower pace of life in others. "The hair grays and the head goes crazy" ("*Volos syviie a holova shaliie,*" KKF 1947, p.186) sounds exaggerative on its surface meaning, but it actually questions the wisdom of an old man who marries a very young lady.[132] Such a proverb could theoretically be appropriate anytime that an old person does something silly. "*Zhurba robyt' holovu syvoiu.*"[133] (Sorrow makes the head turn grey, KKF 1953, p.64) has the same surface meaning and hyperbole as the former. "*Spustyvsia did na obid ta i bez vecheri spaty lih*"[134] [135] (A grandfather was going to have a meal but he fell asleep without supper, KKF 1942, p.118) seems exaggerated in its absurdity. *Doky babunia speche knyshi, to v didunia ne stane i dushi,*" (In the time it takes baba to bake a stuffed loaf of bread, dido will die, KKF 1942, p.118) hyperbolically refers to the slowness of old people. Only one KKF-unique proverb covers this topic. The multi-source proverbs seem to be more connected to the traditional lore of the old country, while the KKF-unique proverbs were more likely selected by the editors to provide moral guidance to the Ukrainian Canadian settlers. Proverbs about aging do not seemingly fit the latter aim.

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[132] Ibid., p.53.
[133] Franko, vol.2, p.137: "*Vid zhurby holova lysiie, a rozum duriie.*"
[134] Chabanenko, p.39.

A resigned acceptance of fate as an unstoppable force is conveyed in many of the ten multi-source proverbs about misfortune, including "*Ne narikai na zle, bo shche hirshe bude*"[136](Do not complain about the bad because there will still be worse, KKF 1947, p.184). *"Koly dzvoniat'velyki dzvony, malykh dzvoniv nikhto ne chuie"*[137] (1953, p.167) describes the power of misfortune. The inability to hear little bells when big bells are ringing is equated to forgetting daily annoyances when you have bigger problems.[138] Misfortune is personified in three figurative proverbs. In "*Bida sama ne khodyt', ale desiat' za soboiu vodyt'*"[139] (KKF 1939, p.72), misfortune does not walk alone but leads ten others. This proverb is similar to the old adage: "Misery loves company." In *"I na pechy napast cholovika naide"*[140] (Misfortune will find a man even while (sleeping) on an oven, 1947, p.184) the verb "find" suggests a personification. 30% of the multi-source proverbs with personification happen in proverbs about misfortune. There are no KKF-unique

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[135] Plaviuk, vol.1, p.100: "*Nadiiavsia did na mid, ta i otratyv obid*" could mean that a person neglected an important matter due to an unnecessary venture.

[136] Franko, vol.2, p.434.

[137] Plaviuk, vol.1, p.96: *"Iak velyki dzvony dzvoniat', to malykh ne chuty."*

[138] Franko, vol.1, p.549.

[139] Franko, vol.1, p.41.

[140] Franko, vol.2, p.432.

proverbs about misfortune. Perhaps the editors felt that this theme did not serve an instructional function.

Several multi-source proverbs deal with farm animals. Five mention pigs, the favourite Ukrainian meat source. "*Ne do porosiat svyni, koly ii smaliat*"[141] (The pig does not care about the piglets when it is being singed, 1933, p.76) is an implied analogy for the scenario of people forgetting about relatives when they themselves are in trouble.[142] "*Iz nekhottia ziv vovk porosia*" (A wolf ate a piglet unintentionally, KKF 1947, *Narodni Prypovidky,* p.184) is ironic and directed at a person who says they did something accidentally when, in fact, they meant to do it.[143] "*Iakby Boh poslukhav pastukha, usia khudoba vyhynulab*" (If God listened to a shepherd, all cattle would die, KKF 1933, p.64) comments on Ukrainian shepherds' penchant for swearing death threats at their flock.[144] "*Kozhnyi kohut smilyi na svoim smittiu*" (Every rooster is bold on his own dust heap, KKF 1947, *Narodni Prypovidky,* p.186) can apply to someone who does not own a big house, but who is a proud master of his humble domain.[145] There is only one KKF-unique proverb about farm animals: "*Unadylys' svynota do chuzhoho bolota*" (The pigs accustomed themselves to someone else's mud, KKF 1933, p.73 and KKF 1961, p.56).

About 11 multi-source proverbs explicitly refer to eating and hunger. In "*Mali dity idiat' khlib, a velyki sertse*" (Small children eat bread, and big ones eat at your heart, KKF 1947, *Narodni Prypovidky,* p.184) Franko equates the bread with money needed to feed young children and the eating of the heart to the trouble that older children can cause.[146] "*I kvasne iabloko khrobak hreze*" (1947, p.186) depicts a worm eating a sour apple and is analogically comparable to a poor man eating what he can find, according to Franko.[147] In "*Holode, dai isty*" (1947, p.186), a hungry person ironically asks hunger personified for food. "*Po lykhim obidi i lykha vechera smakuie*" literally means that after a bad lunch even a bad supper tastes good, but it has been interpreted to mean that everything tastes good to a hungry person.[148] The last three examples speak pessimistically about the ability to procure food, which is a common theme in Ukrainian paremiography and a common situation in traditional peasant life.

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[141] Franko, vol.2, p.575: "*...koliut'.*"
[142] Franko, vol.1, p.89.
[143] Plaviuk, vol.1, p.50. Franko, vol.1, p.239.
[144] Franko, vol.1, p.89: "*...pastukha slukhav, to by ves' tovar vyzdykhav.*" Chabanenko, p.13: "*...cherednyka slukhav, to vzhe usia skotyna vydokhla.*"
[145] Franko, vol. 2, p.277.

Three literal KKF-unique proverbs instruct how or when to eat, as in "*Krashche zisty odnu lozhku pozhyvy v myri i spokoiu nizh velyki stosy pozhyvy u svartsi*" (It is better to eat one spoonful of food in peace than to eat a big pile of food in an argument, KKF 1953, p.157). It is similar to Proverbs 15:17 from the Old Testament: "Better is a dinner of vegetables where love is than a fatted ox and hatred with it."[149] Two others deal with peasant themes, as in "*Khto v molodosti ne khoche isty i biloho khliba, toi na starist' bude isty chornyi*" (Whoever does not want to eat white bread in youth will eat black bread in old age KKF 1953, p.64). White bread was traditionally consumed by the upper classes or on special feast days, while black bread was consumed by the less fortunate. In the Canadian context, the proverb might refer to dealing with a situation wisely.

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[146] Franko, vol.2, p.373.

[147] Franko, vol.3, p.85.

[148] Franko, vol.2, p.105.

[149] *Daily Devotions – A Few Moments With God.* < http://bible.oremus.org/?passage=Proverbs+15>

Many of the multi-source proverbs found in KKF deal with the ethnic issues that were painful in the old country. They were strongly tied to class conflict. Most Ukrainians were peasants, while most members of the upper classes were non-Ukrainians. Under the Austro-Hungarian Empire, the Ukrainian peasants were first enserfed and then, when they were emancipated, they had to pay to use the landlord's communal lands. As a result, they easily fell into debt and had to work for the landlords to pay off these debts. It is not surprising why so many proverbs speak poorly of the landlords, who were usually Poles: "*Korovam oraty a Liakham robyty - odyn chort.*" ("To plow with cows and to work for Poles - is all the same devil," KKF 1947, p.184). Cows were much worse than oxen or horses for plowing. The peasant indebtedness also led many to borrow money from money lenders who were often Jews. In "*Lipshyi zhyd, iak zhydivs'kyi Ivanko*" (1947, p.184) the Jew is said to be better than the Jew's Ukrainian servant (Ivanko), but both are obviously referred to pejoratively here. The Jews are also derided for their sly business dealings in "*Dai meni Bozhe toi rozum napered, shcho Ukraintsevy na poslid.*" The Ukrainian only figures out that he has been swindled after the fact. The Jew has the business knowledge from the beginning.[150] The only KKF-unique proverb about Jews, "*Zhyd iak verba, de posadysh tam pryimet'sia.*" (A Jewish man is like a willow. He will take root wherever you plant him") is actually in the *Narodni Prypovidky* of 1947 (p.184). Multi-source proverbs depict rich people and landlords in consistently evil and negative lights. For "Even the devil has a lot of money but he sits in the mud" ("*I chort bahato hroshei maie, a sydyt' v boloti*" KKF 1947, p.186) Franko cites a folk belief that the devil would deliver money to rich people from the mud.[151] "It is a pleasure to give to someone who does not want to take" ("*Mylo tomu davaty, khto ne khoche braty*" 1947, p.184) is applied to the rich miser who gives away useless items.[152] *"Ne idy do bahacha po mylostyniu, bo vin zastavyt' tebe do pratsi"* (KKF 1950, p.192) literally warns you not to go to a landlord for alms, for he will put you to work. The second phrase is added as an explanation, similar to the manner in which the KKF aphorisms are constructed – only more concise. "*Z panamy prystavai malo, a z durniamy nikoly"* (KKF 1947, p.184) literally warns us not to linger with lords and especially not with fools. Plaviuk explains that a lord will take advantage of you and a fool can cause a lot of trouble.[153] "*Velykym panam trudno pravdu skazaty"* (KKF 1947, p.186) is another strictly literal proverb that instructs or reminds and warns us that it is difficult to tell the truth to powerful people. "*Dai panovy puchku, a vin za ruchku"* (KKF 1933, p.50) literally means that a lord will take your entire hand if you give him your finger. Plaviuk posits that from small claims, the lord proposes great demands.[154] *"Koly panych to maie svoie, a ne zych."* (1947, p.184) literally warns with the lack of truly concrete terms that if you are a rich man, use your own wealth and do not borrow from others. "It is better to be a rich Ivan than a poor lord" ("*Lipshe buty bahatym Ivanom, iak bidnym panom"* KKF 1947, p.184) means it is better to be a rich peasant than a poor landlord. In the 1800s, many in the noble class lost their riches and land or never really had them. In this ironic case, the peasant with even a little land was wealthier than the poor lord. There are no KKF-unique proverbs about landlords or Poles as these issues ethnic conflict were clearly not as relevant in the Canadian context.

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[150] Franko, vol.3, p.38: "*Zhyd kazhe: Koby ia toi rozum mav na peredi, shcho v muzhyka na zadi!*"

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[151] Franko, vol.3, p.321.
[152] Plaviuk, vol.1, p.200.
[153] Plaviuk, vol.1, p.240.
[154] Plaviuk, vol.1, p.238.

Multi-source proverbs about money often talk about the plight of the poor man, which is not surprising considering the cultural history of the Ukrainian peasants. "One gathers money and another sews the sack" ("*Odyn hroshi skladaie, druhyi mishok shyie.*" KKF 1947, p.184) implies that he who works assiduously is not always rewarded.[155] "*Dovzhnyk bere veselo, a viddaie sumno*" (1947, p.184) literally means the debtor takes happily, but returns money sadly. "*Vid lykhoho dovzhnyka i polovu bere*" literally suggests that they take even straw from a bad debtor. Obviously, this is a hyperbole. The taking of the straw is an implied metaphor for collectors taking what they can from bad debtors. After the abolition of serfdom in 1848, the hopeless slavery was replaced by minuscule land ownership and relatively high taxes which put many peasants into debt if they did not have a benevolent landowner. Pubs became disproportionately abundant in the "Ukrainian" part of the Galician province of the Austro-Hungarian Empire. If alcoholism took root, a careless borrower might lose all he had and a compassionate lender might not get his money back. "*Dash rukamy a ne vykhodysh nohamy*" (If you give with your hands, you will not walk out on your feet, 1947, *Narodni Prypovidky,* p.184) is another reference to how difficult it is for debtors to repay debts. "*Mynuly ti roky, shcho rozpyralysia boky*" (1947, p.184) literally states that the years that inflated the sides have passed. It can be interpreted figuratively to mean the years of living lavishly have passed.[156]

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[155] Franko, vol.1, p.471.

[156] Plaviuk, vol.1, p.201. Franko, vol.2, p.393.

KKF-unique proverbs often give instruction about money management, regarding borrowing or lending. "*Koly khochete znaty vartist' hroshei, to pozychte sobi trokhy.*" (When you want to know the value of money, borrow some, KKF 1947, p.146) and "*Buvaiut' taki liudy, iaki ne malyb zovsim nichoho kolyb ne maly dovhiv*" (There are people who would have nothing if they did not have debts, KKF 1955, p.54) show the two sides of this spectrum. There are also four proverbs about thrift and spending, including "*Cholovik mozhe shchadyty hroshi, ale vin ne povynen nadiiaty sia, shcho vony poshchadiat' ioho*" (A man can save his money, but he should not expect that money will save him KKF 1923, p.102). 14 of the 15 KKF-unique money proverbs are literal and this statistic is again a stark contrast to their mostly figurative multi-source counterparts.

Multi-source proverbs about the law also bemoan the financial difficulties of going to court, so they are a branch of the preceding proverbs about people who are poor. In these cases, people become poorer by going to court: "To go to court means the same thing as losing a cow for the sake of winning a cat" ("*Ity v sud znachyt' te same, shcho stratyty korovu rady vyhrannia kota.*" 1947, p.76). It is not worth it. "For legal justice you need two sacks: one with money and another filled with caution" ("*Do prava treba dva mishky: odyn hroshei a druhyi bachnosty.*" 1947, p.184). Both law proverbs support each other thematically, arguing that it is expensive and difficult to go to court. The KKF-unique proverbs do not contain any proverbs about going to court.

There are 12 KKF-unique proverbs about truth. Many of these are common sayings we are all probably familiar with: "*Naiprostisha pravda ie naiharnisha*" (The simplest truth is the finest, KKF 1947, p.120); "*Pravda nichoho boit'sia*" (The truth fears nothing, KKF 1926, p.137); or *Shliakh chesnoho zhyttia ie ternystyi* (The path of an honest life is difficult, KKF 1953, p.116). The proverbs in this grouping, as well as the seven multi-source proverbs about truth, tend to be moralistic and interpreted literally.

Speech is depicted in two main ways in at least 21 multi-source proverbs. Sweet words masking malicious intent is a common theme in five of these. "An angel's voice and the devil's thought" ("*Anhel's'kyi holosok, a chortova dumka*" KKF 1947, p.186) contrasts pious rhetoric and evil thoughts, while "*Na iazytsi mid, a pid iazykom id*"" (There is honey on the tongue, but poison under the tongue KKF1947, p.184),[157] equates honey to nice words and poison to something evil. Both are oxymorons. Another fifteen such proverbs speak of the negative side effects of evil, inappropriate or excessive talking: "*Dai iazykovi voliu - zavede v nevoliu!*"[158] (Give your tongue freedom and it will lead you into slavery! KKF 1963, p.150); "*Hadyna v ioho slovakh dykhaie*"[159] (A serpent breathes in his words, KKF 1947, p.186).

Six of the ten KKF-unique proverbs about speech favour an appropriate amount of talking or warn against excessive talking or gossip, as in "*Lyshe skorodumaiuchyi cholovik znaie koly treba movchaty*" (Only a quick-thinking man knows when he needs to be silent, KKF 1947, p.120) or "*Naichastiishe uzhyvanym i naideshevshym dotepom ie obmova*" (The most commonly-used and cheapest anecdote is gossip KKF 1923, p.102). Only one proverb in this group is figurative, a marked contrast with the very figurative multi-source group. The editors seem to want to convey moralistic lessons in easily understood terms in these KKF-unique proverbs.

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[157] Plaviuk, vol.1, p.294: "*Na iazytsi mid, a pid zykom lid.*"
[158] Plaviuk, vol.2, p.70.

Lazy people are treated with scorn in the multi-source proverbs. "*Khto ledashcho, tomu isty nema shcho*" (1947, p.184) warns that lazy people do not deserve to get any food served to them. "Whoever is in the shade in the summer is starving in the winter" (*"Khto v liti v kholodi, toi v zymi v holodi"* 1947, p.184) means that anybody who does not work will starve. In "Just lying there will not produce clothes, and sleeping will not produce a horse" ("*Z lezhi ne bude odezhi, a z spannia konia*" 1947, p.184) two materialistic aims are not met under the conditions of inactivity. "A lazy person will even be wet in his own home" ("*Linyvyi i v svoi khati zmokne*" 1947, p.184) suggests that the lazy person does not fix the hole in his roof. Laziness was not easily tolerated in peasant or Ukrainian Canadian homestead society, as these proverbs show. There are two moralistic proverbs in the KKF-unique group that scorn this vice. This theme, therefore, is treated similarly in both categories.

There are 11 multi-source proverbs about work and they are fairly diverse, though each places a high, positive value on labour, completely in accordance with peasant society. "*Malen'ka pratsia krashcha za velyke bezdillia.*" (1969, p.71) means a little work is better than a long period of inactivity. In "*Na derevo dyvys', iak rodyt', a na cholovika, iak robyt'*" (1969, p.71) the way a tree produces fruit is compared to the way a man works. In "*Iaka krokva, taka i lata, iaka robota, taka zaplata*" (1947, p.184) the type of rafter determines the type of patch, just as the type

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[159] Franko, vol.1, p.307.

of work determines the type of pay. In *"Iakyi did, takyi plid"* (1961, p.47) the type of old man determines the type quality of production or offspring.

There are 19 KKF-unique proverbs about work. Almost all of these either give advice about how to go about work, as in "*Dobryi vidpochynok ie polovyna pratsia*" (A good rest is half of work KKF 1953, p.98) or what pitfalls to avoid: "*Odna minuta neoberezhnosty nyshchyt' tsilodennu robotu*" (One minute of imprudence ruins an entire day's work KKF 1946, p.178). The Ukrainian pioneer had proved himself a hard-working soul, so these proverbs seem to reinforce the secret of the Ukrainians' success.

Some themes, including alcohol, friendship, glory and boasting, predominate only among the KKF-unique proverbs. There are 7 proverbs dealing with alcohol, five of which decry the vice, as in "When the head is dizzied with alcohol, the heart puts out more than one thought" ("*Koly holova zadurmanena al'koholem, todi z sertsia vyplyvaie neodna dumka,"* KKF 1953, p.97). The prevalence of this antagonistic view towards alcohol may have been an educational service by the early editors who knew alcoholism had become a big problem among the hopelessly impoverished peasants in the old country.

The theme of friendship is treated variably in 7 KKF-unique proverbs. "Comradeship is the wine of life" ("*Tovaryskist' ie vynom zhyttia*." KKF, 1926, p.137) shows a positive world view of friendship. "Friendship increases happiness and distributes grief" ("*Tovarystvo zbil'shaie radist' i dilyt' smutok*," KKF, 1946, p.87) considers the positive and the negative, while "A wise man does not look for friends, he disdains them," ("*Mudrets' ne shukaie za druhymy, vin hordyt' nymy*," KKF, 1921, p.172) takes the negative view.

Eight KKF-unique proverbs about glory and boasting also show diversity in world view. "Every important man has enemies about whom he boasts" ("*Kozhnyi velykyi cholovik maie vorohiv, iakymy vin velychaiet'sia*," KKF 1930, p.69) depicts the negative ideal of boasting in a neutral light. "Glory is the perfume of heroic deeds" ("*Slava ie perfumom heroichnykh dil*," 1947, p.76) justifies glory or boasting. The opposite view is shown in "A man who chases after glory rarely is a friend" ("*Cholovik, shcho honyt' za slavoiu, ridko ie tovarys'kym*," 1926, p.151) or "To boast of one's knowledge is life's biggest folly" ("*Velychatys' znanniam ie naibil'shoiu durnotoiu*,"1930, p.55).

Based on the observations made in this chapter, we can conclude that many proverbs in the KKF are "traditional" and "folkloric" Ukrainian proverbs and others are probably not. Franko, Plaviuk, Ilkevych and Chabanenko used a method for collecting that ensured their proverb collections were "traditional" and "folkloric," so these multi-source proverbs found in the four Ukrainian paremiographic sources were once "traditional" and "folkloric." Clearly, the editors used lots of "traditional" and "folkloric" proverbs in their publications because almost half of the KKF corpus is multi-source. Chabanenko, from southeastern Ukraine, overlaps least and Plaviuk, from Canada, overlaps relatively the most.

A second issue is whether the KKF editors heard the proverbs in oral circulation in the Ukrainian Canadian context, whether they remembered these proverbs from the earlier years in the old country, or whether they simply copied them from earlier publications. These three possible situations are related to the "traditionality" of the proverbs in the Canadian context. Almost as many of Plaviuk's 10,000 odd proverbs from the prairies are found in KKF as are Franko's 31000. This high per capita occurrence of Plaviuk variants, few of which are duplicates, suggests that many of these multi-source proverbs might have been "traditional" in Ukrainian Canadian speech and not just in nineteenth century Ukrainian peasant settings. This hypothesis is strengthened by the fact that there are so few identical copies between the KKF proverbs and my paremiographical sources - namely the Canadian collection by Plaviuk. Variations are often signs of active oral transmission of folklore in general. We have some indications that when consecutive KKF proverbs are identical with Franko's versions, the KKF proverbs were simply copied.

The 300+ KKF-unique proverbs were not found in the selected earlier ethnographic collections, so their "traditionality" and "folkloricity" are questionable. Franko's colossal collection of over 31000 proverbs might be assumed to be quite exhaustive of the repertoire of the same area from which almost all pre-WWII Ukrainian Canadians (including the KKF editors) traced their ethnicity. Why then are more than half of the KKF proverbs not found in the Franko collection? One possibility is that the overall proverb lexicon was much larger than even Franko's multitude of informants were aware of, and that these traditional sayings, undocumented by Franko, randomly found their way onto the pages of KKF. This hypothesis seems particularly likely for the KKF-unique proverbs that rhyme, use other poetic devices or appear similar in style to the folkloric Ukrainian proverbs.

The same can be said for those KKF-unique proverbs that are concrete and figurative, like the folkloric corpus tends to be.

Another possibility, also consistent with the assumption that the KKF corpus was traditional, is that traditional proverb repertoires are not permanent, but gradually change over time. Thus, the KKF corpus might have been quite traditional, but the orally active lexicon might have changed in the new Canadian setting since Franko's ethnographic fieldwork in the 1870s and 1880s.

A third possible explanation for the significant number of KKF-unique proverbs is that perhaps they are not traditional Ukrainian proverbs. The editors may have made them up or translated proverbs from non-Ukrainian sources. I believe that this third hypothesis has some truth to it, but only partially so, and that my analysis provides evidence for this explanation in some cases, and against this explanation in other cases.

I looked at poetic devices, the Dual Coding Theory and themes in order to learn more about the multi-source group and at least something about the KKF-unique category. My findings show a 2:1 greater likelihood of rhyme, as well as rhyme combined with alliteration in the multi-source grouping. This might indicate that there are considerable amounts of translated proverbs in the KKF-unique grouping that were of a different nature from the traditional Ukrainian proverbs. In a translation, semantics often takes precedence over poeticism and rhyme.

There is some connection between literalness and abstractness in proverbs. It is the abstractness of words that tend to not create multiple meaning. The largely abstractly-stated proverbs in the KKF-unique section are largely literal proverbs. The converse is that concrete words can create multiple meanings in certain proverb contexts and this situation tends to require a figurative reading. The latter scenario prevails among the traditional multi-source proverbs. This difference between the KKF-unique tendency towards abstract-literal proverbs and the traditional multi-source proverbs' predilection for more concrete-figurative proverbs suggests that the former may have come from non-Ukrainian cultural traditions. More research is needed before clear conclusions can be made regarding non-traditional sources the editors mined for this particular material.

The ethnic origins of proverbs, similar to one-time Ukrainian currency of the KKF-unique proverbs, were impossible to prove in my study. Determination of proverbial archetypes and their possible ethnic origins requires a historical methodology and this was not done for this study. Still, certain clues like cultural history, geography, personal names and poetic clues did indicate a higher likelihood that some of the proverbs were "traditional," "folkloric" and even ethnically original.

The two proverb groups do not all share common values within each theme. There are a number of oppositions of ideals in the themes. Where there are differences in values or ideals, this might indicate that the proverbs that do not appear in the Ukrainian anthologies were derived from different cultures.

The struggle to learn is common in the multi-source group, but absent in the KKF-unique; I relate this theme to the struggle that was peasant life. While education is valued, practice and intelligence are usually more important in both groups. Practice and common sense, however, are always valued over education. Education is never more important than practice or common sense for the multi-source, but it is more important in some of the KKF-unique proverbs. The multi-source proverbs about fools are all concrete, figurative and humorous, while the KKF-unique proverbs about fools are all abstract, literal and humourless. This hardly seems coincidental. It seems that the KKF-unique proverbs served as straightforward, moralistic instruction for the Ukrainian Canadian immigrants, while the multi-source reflected traditional Ukrainian culture more.

Proverbs about blacksmiths and farm animals strictly appear among the multi-source. Proverbs about landlords and Jews also only appear in the multi-source. The landlords charged the peasants for the use of common lands which led them into debt. This debt was often related to alcoholism, a theme that is not mentioned in the multi-source group; perhaps the editors did not want to encourage drunkenness. With alcoholism and few job prospects outside of agriculture in Galicia, the peasant may have become lazy, and laziness is a theme explored quite thoroughly only in the multi-source group. The theme of misfortune, so apropos to Ukrainian peasant society, was found only among the multi-source.

Aging and old age is treated humorously and figuratively in the multi-source, while it only appears in one literal KKF-unique proverb. Themes of marriage, eating, poverty, speech and laziness appear in mostly figurative multi-source proverbs and in mostly literal KKF-unique sayings. These differences probably indicate that these particular KKF-unique proverbs did not traditionally circulate amongst Ukrainians.

The KKF-unique proverbs contain proverbs about friendship, alcoholism, glory and boasting to the exclusion of the multi-source group. Alcoholism in the KKF-unique grouping was probably a reaction against the prevalence of this vice among the helpless and hopeless peasants of the old country and in concordance with the temperance movement in the new land.

I have shown that the KKF-unique subgroup tends to differ functionally from the multi-source subgroup in its literal means of moral instruction. Its themes touch less upon typical peasant subject matter and more on generic, international content. This might be explained in part by natural alterations in the overall traditional proverb lexicon in the new cultural environment, but I am convinced that it is also a result of specific editorial choices by the editors of KKF. The tone of the KKF-unique proverbs tends to be consistent with a pro-enlightenment philosophy that the editors and publishers supported. Thus, the purpose of the insertion of non-Ukrainian proverbs of a literal, directly instructional nature might have been educational. The literate Ukrainians of the prairies read to the illiterate in reading halls or at home. While almanacs were only one of many potential educational sources for the Ukrainian immigrant in Canada, KKF obviously had enough popularity to survive for 52 years. It was, after all, an agricultural almanac, and most pre-WWII Ukrainian Canadians were farmers. While some of the KKF-unique proverbs might never have been traditional or common among the Ukrainian folk, they do appear in a Ukrainian publication in the Ukrainian language, and they might have actually gained some currency in oral speech in Canada as a result of this.

This collection of KKF proverbs has likely never before been formally studied. Klymasz himself did not include any of them in *A Bibliography of Ukrainian Folklore in Canada.* Yet there are at least 233 traditional and folkloric proverbs published here. Since many of the KKF-unique group also fit the pattern for

Ukrainian folkloric proverbs, we should also specially value this source for its documentation of proverbs not preserved by other sources. Further research into other Ukrainian and non-Ukrainian paremiographical collections would give us a better grasp of the background of the KKF-unique proverbs.

The proverbs in KKF and the other Ukrainian almanacs provide a seemingly unending source of primary research into Ukrainian and international paremiography. My findings in the 52 volumes of KKF only scratch the surface of the international lexicon of proverbs found in all Ukrainian almanacs. Translation study of the non-Ukrainian proverbs, cross-cultural proverb comparisons vis-à-vis cognitive theory or literary devices, and historical searches for archetypes are just some of the potential research activities that could bring these isolated Ukrainian proverb collections into clearer focus.

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Key to Appendices 1 and 2

Functional Devices

a – advises – usually functional when saying recommends and/or warns
c – criticizes, scolds
e – event that allegedly occurred or is occurring is described in saying
m – moralizes
r – recommends – the more positive aspect of advising
s – reflects society of the time
w – warns – the more negative aspect of advising

Semantic and Functional Devices

A – Abstract words predominate in these sayings
C – Concrete words predominate in these sayings
F – Figurative – a saying with a non-literary interpretation: "Give soap to the person who does not want to take it" refers to those who give away useless items.
F?– Potentially figurative – literal proverbs that might have figurative interpretations
L – Literal – a saying with a verbatim interpretation: "Laws of nature are holy."
h - Humour – can appear in literal, figurative or neither interpretations of saying
o - Opinion – applies to most interpretations of the KKF sayings. This function (to opine) is associated with literal and figurative interpretations in KKF sayings that are not truisms and do not describe a specific event.
t – Truism – appears mostly in some literal interpretations of KKF sayings
u – Unworldly, spiritual experience based on belief and always literal in KKF
1,2,3p – 1st, 2nd or 3rd person narration (only a designation for the "e" (event) sayings)

Specific Semantic Devices and Forms

An – Analogy – A/B = C/D: "Education is silver and practice is gold."
M – Metaphor – a comparison, either explicitly stated ("Comradeship is the wine of life") or implied ("A golden key fits every door" can refer to bribery).
dM – Dead metaphor – metaphor so commonly used that it seems literal: "The *path* of an honest life is difficult."
Hy – Hyperbole – exaggeration: "They take even the chaff from a bad debtor."
Ir – Irony – intended meaning of word is opposite of usual sense. Irony can also be a combination of circumstances or results opposite of what might be expected: "Give me your cane, old beggar, and may dogs eat you!"
Li – Litotes – understatement that asserts an affirmative by negating its negative: "He's not the brightest man in the world" means he's stupid.
Me – Meiosis – understatement: "It is useless to take water from a dry well."
Ox – Oxymoron – juxtaposition of 2 words or phrases of opposite meaning: "An angel's voice and the devil's thought."
Pa - Paradox – a statement contrary to generally accepted values: "The closer a man is to church, the later he comes to Divine Liturgy."
Per – Personification – attributes qualities of a person or living being to inanimate or abstract objects or concepts: "Cautiousness is the mother of safety."
Z – Zeugma – use of a verb (or adj) with two disparate objects (or subjects): "Small children eat bread and big ones eat at your heart."

Phonic Devices

Al – alliteration (repetition of consonants in word initial position, in close proximity)
aA – alternate alliteration (d,h,d,h)
hA – hidden alliteration (repetition of consonants not in word initial position)
As – assonance (repetition of vowels in close proximity)
Cs – consonance (live, love; pitter, patter, escaped, scooped)
fR – feminine rhyme (penultimate syllables accented, last two syllables rhyme)
mR – masculine rhyme (last syllable rhymes, is accented)
idR – identical rhyme (syllable of rhyme starts with same consonant sound)
nR – near rhyme (rocks, wax; crooned, groaned; soul, oil;)
uR* - (my label) unaccented or off accent rhymes (rhymes with disagreeing stresses)
an – anaphora (repetition of beginning of phrases)
Ch – chiasmus (restatement of part of previous phrase backwards)
Re – repetition (of words)

Structural Forms

ant – antithesis (Homes are built to live in, not to look at.)
cA – (my label) consequential antitheses (if x, then not y) (if not x, then y)
cP - (my label) consequential parallelism (if x, then y)
SP – semantic parallelism (Whatever God wishes, that is what people wish.)
x=y – equational or double negative proverb (Words are an idiot's money.
x ≧y – contrastive proverb: It is better…than; it is more…than
x ≦y – contrastive proverb: It is worse…than; it is less…than
x ≠y – negation (Blood is not the same as water.)
tc – basic topic-comment structure (Every flood recedes)

Sources

1a, 1b, 1c – Franko, Halyts'ko-Rus'ki Prypovidky, volumes 1, 2, 3
2a, 2b – Plaviuk, Prypovidky and Ukrains'ki Prypovidky
3 – Chabanenko, Mudre Slovo
4 – Il'kevych, Halyts'ki Prypovidky i Zahadky

Variants/Versions/Comments

(Duplicates) – examples from my sources that are exact copies of KKF proverb
(Letters) – variants with a letter or a few letters differing from KKF proverb
(Words) – variants with a word or a few words differing from KKF proverb
(Form) – variants with considerable structural differences, but the same meaning
(Versions) – variants with different meaning but at least a kernel of structural similarity

Appendix 1

Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
nature	*"Aforyzmy" (4). ~*	1921 ~	p. 172	Laws of nature are holy.	m	A LoM	*Zakony pryrody ie sviati.*	SP		2b	2b, p.122: "*Zakony pryrody ie sviati, tomu shanuimo ikh*." (Form) [This is a request that people respect and uphold laws of nature.]
friendship	*"Aforyzmy" (6). ~*	1921 ~	p. 172	A wise man does not look for friends, he disdains them.	a w	A Lo	*Mudrets' ne shukaie za druhymy, vin hordyt' nymy.*	SP	nR		Near rhyme of *druhymy, nymy.*
knowledge	*"Aforyzmy" (8). ~*	1921 ~	p. 172	A genius asks for advice from others and makes decisions on his own.		A Lo	*Genii radyt' sia druhoho a rishaie sam.*	ant			
goodness	*"Aforyzmy" (18). ~*	1921 ~	p. 173	It is easier to be good than to be fair.	c m	A Lo	*Lekshe buty dobrym iak spravedlyvym.*	x≥y	nR		Near rhyme of *ym.*
self-pity	*"Aforyzmy" (19). ~*	1921 ~	p. 173	You only have a right to feel sorry for your fate if you deserved better.	c a m w	A Lo	*Lyshe todi maiesh pravo zhaluvaty sia na sud'bu, iesly na lipshu zasluzhyv.*	cP			
memory	*"Aforyzmy" (20). ~*	1921 ~	p. 173	If a man could remember better, he would be better.	c a r	A Lo	*Nakolyb cholovik lipshe pamiatav, buv by lipshym.*	cP			
work	*"Aforyzmy" (21). ~*	1921 ~	p. 173	In uncertain events, answer the call of duty.	c a	A Lo	*V sumnivnykh sluchaiakh idy tudy de povynnist'.*	cP	Al		Alliteration of "s".
intelligence	*"Aforyzmy" (22). ~*	1921 ~	p. 173	How fortunate people would be if they possessed common sense.	c a	A Lo	*Iaki to liudy buly shchaslyvi kolyb maly rozum.*	cP		1c 2a	1c, p.80: "*U koho rozum, u toho i shchestie.*" (Form) (Balyhorod, lis'koho povitu)2a, p.285: "*U koho rozum, u toho i shchastia* ." (Form)
freedom	*"Aforyzmy" (23). ~*	1921 ~	p. 173	Independence for a thinking person is the greatest friend in life.	c a	A Lo dM Per	*Samostiinist' dlia dumaiuchoho ie nailipshoiu tovaryshkoiu zhytia.*	x=y	Al	2b	2b, p.237: "*Samotnist' dlia dumaiuchoho - tse naikrashchyi tovarysh zhyttia* ." (Words) [In privacy it is easier to think because nobody is getting in the way.]
intelligence	*"Aforyzmy" (29). ~*	1921 ~	p. 173	Idiots give birth to bodies. Smart people create ideas.	c a	AC Lo an	*Duraky rodiat' tila, mudri idei.*	ant		2b	2b, p.107: "*Duraky rodiat' tilo, a mudri idei.*" (Letters)
ability	*"Aforyzmy" (30). ~*	1921 ~	p. 173	People have different inclinations. Some should think. Others cannot.	c a	A Lo	*Liudy maiut' rizhni sklonnosty: - odni povynni myslyty, druhi nemozhut'.*	ant			

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
intelligence	*"Aforyzmy" (31). ~*	1921 ~	p. 173	Ideas are a sign of strength in a society as well as in an individual.		A Lo	*Idei ie oznakoiu syly tak v suspil'stvi iak i v liudyni.*	SP		2b	2b, p.134: "*Idei ie oznakoiu syly i mudrosti*."
intelligence	*"Aforyzmy" (33). ~*	1921 ~	p. 173	Crows live together, eagles alone. The same applies to a genius and a wise man.		AC Lo an	*Vorony zhyvut' razom, orel sam. Tak i genii, mudrets'.*	SP			
success	*"Aforyzmy" (7). ~*	1921 ~	p. 181	Fate advances along with us only in the measure of our success.	m w	A Lo	*Til'ko v miru nashoho uspikhu postupaie sud'ba z namy.*	cP			
creativity	*"Aforyzmy" (8). ~*	1921 ~	p. 181	Man does not create anything, he just gives movement to things.		A Lo	*Cholovik ne vytvoriuie nichoho; vin lyshe nadaie khid richam.*	ant	mR		Masculine rhyme of *lyshe nadaie*.
wisdom	*"Aforyzmy" (12). ~*	1921 ~	p. 181	One has to be very wise in order to be able to live with fools.	a r w	A Lo Par	*Treba buty duzhe mudrym aby umity zhyty z durakamy.*	cP	As		Assonance of "u" in *buty duzhe mudrym*.
treating	*"Aforyzmy" (19). ~*	1921 ~	p. 188	People are children, so treat them like children.	c a r w	A Lo	*Liudy to dity, prote obkhody sia z nymy iak z dit'my.*	SP			
means	*"Aforyzmy" (22). ~*	1921 ~	p. 188	In order to be a man you need the means.	c a m r	A Lo	*Shchoby buty cholovikom, treba maty do seho sredstva.*	SP	Al		Alliteration of "s".
stupidity	*"Aforyzmy" (24). ~*	1921 ~	p. 188	People are more often dumb than malicious.	c a m w	A Lo	*Liude ie bil'she dumi, iak zlobni.*	cP	nR	2b	2b, p.164: "*Liudy bil'she dumi, chym zlobni.*" (Words)
nature / nurture	*"Aforyzmy" (25). ~*	1921 ~	p. 188	Upbringing lasts throughout life. Intellect increases with age.		A Lo an	*Vykhovanie prodovzhuie sia cherez tsile zhytie. Rozum skripliaie sia litamy.*	ant			
speech	*"Aforyzmy" (27). ~*	1921 ~	p. 188	Do not speak of everything you know, do not believe everything you hear and do not do everything of which you are capable.	c a m r w	A Lo	*Ne hovory vs'o shcho znaiesh, ne vir vsemu shcho chuiesh, ne roby vs'oho shcho mozhesh.*	SP		1a 2b	1a, p.363: "Ne vse hovory, shcho znaiesh." (Version) (Kolomyia, kolomyis'koho povitu) (Adalberg) \\ 2b, p.78: "Ne hovory vseho, shcho znaiesh, ne roby vseho, shcho chuiesh, i ne roby vseho, shcho mozhesh." (Words) [advice for a peaceful life]

Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
money	*1. ~*	1923 ~	p. 102	A man can save his money, but he should not expect that money will save him.	a m w	AC Lo dM Per	*Cholovik mozhe shchadyty hroshi, ale vin ne povynen nadiiaty sia, shcho vony poshchadiat' ioho.*	ant			The Dead Metaphor of money saving someone would make the utterance literal. If "*poshchadiat'*" is not considered metaphorically archaic in this context, then it is figurative.
faith	*2. ~*	1923 ~	p. 102	People believe in that which they believe only when they want to believe.	c m w	A Lo	*Liudy maiut' viru v te, shcho viriat' lyshe todi, koly khochut' viryty.*	cP	Al		Alliteration of "v".
faith	*3. ~*	1923 ~	p. 102	Most people have faith and hope, but very few possess compassion.	c m w	A Lo	*Naibil'she ie liudei z viroiu i nadiieiu a duzhe malo z myloserdiiem.*	ant			
speech	*10. ~*	1923 ~	p. 102	The most commonly-used and cheapest anecdote is gossip.	c m	A Lo	*Naichastiishe uzhyvanym i naideshevshym dotepom ie obmova.*	x=y			
goodness	*1. ~*	1923 ~	p. 85	A good thing ceases to be a good thing when we have too much of it.	c a m w	A Lo	*Dobra rich perestaie buty dobroiu, koly maiemo ii za bohato.*	cA			
death	*9. ~*	1923 ~	p. 98	At the hour of death the sweetest thought will be to survive the suffering.	a m w	A Lo	*V hodyni smerty naimyliishoiu zhadkoiu bude perezhyte terpinie.*	cP	As		Assonance of *oiu*.
anger	*2. ~*	1924 ~	p. 134	To be angry is the same as blaming yourself for the errors of others.	c a w	A Lo	*Buty zlosnym ie te same, shcho karaty sebe za bludy druhoho.*	SP			Parallelism: Anger = Blaming Self
listening	*6. ~*	1924 ~	p. 134	Listen to whom is himself a good listener.	a m r	A Lo	*Slukhai toho, shcho samyi ie dobrym slukhachem.*	x=y	Al		Alliteration of "s".
speech	*1. ~*	1924 ~	p. 157	There is a big difference between those who talk a lot and those who speak to the point.		A Lo	*Mizh tym, shcho hovoryt' bohato, a tym, shcho hovoryt' do tsily, ie velyka rizhnytsia.*	x≠y	Re		
health / intellect	*2. ~*	1924 ~	p. 157	Health and intellect are the biggest blessings for a person.	a m	A Lo	*Zdorovlie i rozum ie naibil'shymy blahodattiamy liudyny.*	SP	nR As		Near rhyme of last two syllables in last 3 words.
boasting	*1. ~*	1924 ~	p. 160	Whoever boasts about his learning is a fool.	c a m w	A Lo	*Khto chvanyt'sia vchenistiu, toi ie durakom.*	SP	Al		Alliteration of the combination of "ch", "v", "n", "t" and "s" in *chvanyt'sia vchenistiu*.

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faith	2. ~	1924 ~	p. 160	Great hope is better than preparation.	a r w	A Lo	*Velyka nadiia ie lipsha iak pryhotovannie.*	x≥y	As		Assonance of "a"
goodness	3. ~	1924 ~	p. 160	Do not say this is not good if you do not understand it.	c a m r w	A Lo	*Ne kazhy, shcho se nezdale, iesly ioho ne rozumiiesh.*	cP	Al As		Assonance of "e". Alliteration at "ie" and "io".
necessity	4. ~	1924 ~	p. 160	Needs cannot be avoided. They must be subdued.	a m r w	A Lo	*Konechnostei ne mozhna unyknuty, ikh treba pobidzhaty.*	SP	nR		Needs can be avoided at the risk of consequences. Near rhyme of *umyknuty, pobidzhaty.*
nothing	5. ~	1924 ~	p. 160	Nothing grows from nothingness. Nothing can be solved without the means.	c a m w	A Lo dM	*Nichoho ne rodyt'sia z nichoho - nichoho ne mozhna rozviazaty nichym.*	SP	Ch Al		Alliteration of "n". Dead metaphor of "grows".
success	6. ~	1924 ~	p. 160	Only a wise and good man feels fortunate.	a m	A Lo	*Lyshe mudryi i dobryi cholovik chuiet'sia shchaslyvym.*	SP	Al		Alliteration of "ch". Parallelism: Wise, Good Man = Fortunate
speech	7. ~	1924 ~	p. 160	An attack of words brings scarier consequences than a blow from a sword.	c a w	AC Lo dM Par	*Udar slovamy prynosyt' strashniishi naslidky, iak udar shabli.*	x≥y	Al	3	3, p.121: "*Slovo - ne strila, a hlybshe rana.*" (Form) {village Kyslianka, Synel'nykivs'koho raionu, Dnipropetrovs'koi oblasti} The dead metaphor "attack of words" *(udar slovamy)* is common to the point of literalness. Alliteration of "s"
teaching by example	8. ~	1924 ~	p. 160	Do not teach anyone with words but by example.	a m w	A Lo	*Ne uchit' nikoho slovamy, ale prymiramy.*	ant	uR		*Prymiramy* rhymes on an unaccented syllable with *slovamy.*
goodness	*"Hadky I Vyhadky."* 1. ~	1926 ~	p. 137	People are never as bad or as good as people think they are.	a m w	A Lo	*Liudy ne ie taki zli abo taki dobri, iak pro nykh dumaiut'.*		mR As		Masculine rhyme of *taki, zli.* Arguable assonance of "y" and "e" in *liudy, ne, ie;* and the unstressed *i* in *dobri* compared to *i* in *taki, zli*
life	*"Hadky I Vyhadky."* 2. ~	1926 ~	p. 137	He who strives to live properly lives well.	a m r	A Lo	*Toi zhyie dobre, khto staraiet'sia buty takym, iak povynen buty.*	x=y	As		Assonance of "e" and "y" in *zhyie, dobre, staraiet'sia, buty, takym, povynen, buty.*

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friendship	*"Hadky I Vyhadky." 3.* ~	1926 ~	p. 137	Comradeship is the wine of life.	am	AC FoM	*Tovaryskist' ie vynom zhyttia.*	x=y	As		Assonance of "y". Metaphor and Parallelism: Comradeship = Wine of Life
thrift	*"Hadky I Vyhadky." 4.* ~	1926 ~	p. 137	Thrift is by itself the source of a large income.	amr	A Lo	*Ekonomiia sama sobolu ie zherelom velykoho dokhodu.*	SP	Al As		Assonance of "o". Parallelism: Thrift = Income
truth	*"Hadky I Vyhadky." 6.* ~	1926 ~	p. 137	The truth fears nothing.	am	A Lo dM	*Pravda nichoho boit'sia.*	x≠y	As		Assonance of "o". Personification of the concept "truth" as a result of its not fearing.
punctuality	*"Hadky I Vyhadky." 7.* ~	1926 ~	p. 137	Punctuality and manners are twins.	am	A Lo dM Per	*Tochnist' i chemnist' ie blyzniukamy.*	x=y	nR idR		Near rhyme and Identical (Syllabic) Rhyme in *nist'*. Personification metaphor of the concepts "punctuality and manners" as twins. Parallelism: Punctuality + Manners = Twins
education	*"Hadky I Vyhadky." 8.* ~	1926 ~	p. 137	The most difficult thing in life is to learn about yourself.	amw	A Lo	*Naitrudnishchoiu richchiu v zhyttiu ie - piznaty samoho sebe.*	x=y	Al		
ambition	*"Hadky I Vyhadky." 10.* ~	1926 ~	p. 137	Ambition, just like flowing water, never looks backwards.	aw	AC FoSi Per	*Ambitsiia, tak iak plyvucha voda, - nikoly neohliadaiet'sia nazad.*	x=y	Al		Alliteration of "n". The simile is literally spelled out for us. "Ambition" is personified by looking backwards.
injustice	*"Hadky I Vyhadky." 11.* ~	1926 ~	p. 137	Late justice is injustice.	cmw	A Lo	*Spiznena spravedlyvist' ie nespravedlyvistiu.*	x=y	Al		Alliteration of "s". Parallelism: Late Justice = Injustice
suffering	*"Hadky I Vyhadky." 12.* ~	1926 ~	p. 137	Good sailors can be spotted during great storms at sea.	a	AC Lo F?	*Dobrykh moriakiv piznaty pidchas velykoi buri na moriu.*	cP	Al		Alliteration of "p".
music	*"Hadky I Vyhadky." 14.* ~	1926 ~	p. 137	Music is medicine for the intellect.	ar	AC FoM	*Muzyka ie likom dlia uma.*	x=y			Metaphor: Music is the tenor and medicine is the vehicle. Parallelism: Music = Medicine.
glory	*"Hadky I Vyhadky." 1.* ~	1926 ~	p. 141	The path of glory leads through a hill of difficulties.	amw	A Lo dM	*Stezhka slavy provadyt' cherez horb trudnostyi.*	cA	Al		Alliteration of "s". "The path of glory" and "mountain of difficulties" are common usage, rendering their figuration dead and making the statement literal.
promise	*"Hadky I Vyhadky." 2.* ~	1926 ~	p. 141	A promise is a debt that we should not forget.	amw	A Lo	*Obitsianka tse dovh, iakoho my ne povynni zabuty.*	x=y			Parallelism: Promise = Debt.

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harm	*"Hadky I Vyhadky." 1.* ~	1926 ~	p. 151	Whenever we harm someone we harm ourselves.	c a m w	A Lo	*Nakoly robymo kryvdu druhym, to robymo kryvdu sobi.*	cP	Re		
nature	*"Hadky I Vyhadky." 2.* ~	1926 ~	p. 151	A man is not that which he would want to be, good or bad; he is that which he is.	c a w	A Lo	*Cholovik ne ie tym, chym kholiv by buty, dobrym abo zlym; vin ie tym chym ie.*	ant	mR		
knowledge	*"Hadky I Vyhadky." 3.* ~	1926 ~	p. 151	The knowledge of a man never supersedes his experience.	a r w	A Lo	*Znannia cholovika nikoly ne pervyshchaie ioho dosvidu.*	x≤y			
self-indulgence	*"Hadky I Vyhadky." 5.* ~	1926 ~	p. 151	He who lives for himself lives for noone.	c a m w	A Lo	*Khto zhyie sam dlia sebe, toi dlia nikoho ne zhyie.*	x=y	mR		
glory	*"Hadky I Vyhadky." 6.* ~	1926 ~	p. 151	A man who chases after glory rarely is a friend.	c a m w	A Lo	*Cholovik, shcho honyt' za slavoiu, ridko ie tovarys'kym.*	x≠y			
worth	*"Hadky I Vyhadky." 7.* ~	1926 ~	p. 151	Your friends value you only as much as you value yourself.	a w	A Lo	*Vas druhi tsiniat' na stil'ky, na skil'ky vy sami sebe tsinete.*	SP	Re Al		Alliteration of "s".
habits	*"Hadky I Vyhadky." 10.* ~	1926 ~	p. 151	It is easier to avoid bad habits than to fight them.	c a m w	A Lo	*Lekshe omynuty zlykh pryvychok, iak poboriuvaty ikh.*	x≥y	Al		Alliteration of "p".
work	*"Hadky I Vyhadky." 11.* ~	1926 ~	p. 151	He who loves honour should love work also.	a r m w	A Lo	*Khto liubyt' chest', toi povynen liubyty i pratsiu.*	SP	Re		
glory	*"Hadky I Vyhadky." 1.* ~	1926 ~	p. 158	An eagle does not earn honour for itself by killing a pigeon.	c a m w	AC Lo FM	*Orel ne zdobuie sobi chesty, koly ubie holuba.*	cA			
knowledge	*"Hadky I Vyhadky." 2.* ~	1926 ~	p. 158	Understanding is the foremost greatest need in all human relations.	a m	A Lo	*Porozuminnia ie pershoiu naibil'shoiu potreboiu v usikh liuds'kykh vidnosynakh.*	x=y	Al		Alliteration of "p".
past	*"Hadky I Vyhadky." 4.* ~	1926 ~	p. 158	Maybe it is good for a man to have a past, just as long as nobody stirs it.	a w	A Lo	*Mozhe i dobre dlia cholovika maty mynuvshynu, ale aby ii nikhto ne rukhav.*	ant			

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boasting	*"Hadky I Vyhadky." 5.* ~	1926 ~	p. 158	Nobody likes to have a friend who knows everything.	c a w	A Lo	*Nikhto ne liubyt' maty za tovarysha takoho cholovika, iakyi znaie vs'o.*	x=y			
intelligence	*"Hadky I Vyhadky." 6.* ~	1926 ~	p. 158	Intellectual wealth is the one true wealth.	a r	A Lo	*Bohatstvo rozumu ie odynokym pravdyvym bohatstvom.*	x=y	Re		
work	*"Hadky I Vyhadky." 7.* ~	1926 ~	p. 158	Work today and make plans for tomorrow.	a r	A Lo	*Pratsiui nyni i roby pliany na zavtra.*	x=y			
education	*"Hadky I Vyhadky." 8.* ~	1926 ~	p. 158	Learned people are luminaries of humankind.	a	A Lo	*Ucheni liudy ie svitochamy liudstva.*	x=y	Re		
silence	*"Hadky I Vyhadky." 9.* ~	1926 ~	p. 158	The person who knows when to keep his tongue behind his teeth (to be quiet) knows a lot.	a r	C Lo dM	*Toi znaie bohato, khto znaie koly trymaty iazyk za zubamy.*	x=y	Al		Alliteration of "z".
business	*"Hadky I Vyhadky." 10.* ~	1926 ~	p. 158	A genius is not apt at business.	c a w	AC Lo	*Genii ne zdalyi dlia byznesu.*	x=y			
glory	*"Hadky I Vyhadky." 11.* ~	1926 ~	p. 158	When a man sings of his glory he usually sings a solo.	c a m w	AC Foh M	*Koly cholovik spivaie pro svoiu slavu, to vin zvychaino spivaie sol'o.*	x=y	Al		Alliteration of "s".
work	*"Hadky I Vyhadky." 12.* ~	1926 ~	p. 158	When you do good work, do not worry. Someone will find out about it.	a r	A Lo	*Nakoly robysh dobru robotu - ne hryzysia; khtos' pro tse dovidaies'.*	cP	Re		
work	*"Hadky I Vyhadky." 13.* ~	1926 ~	p. 158	It is better to do good than to justify why you did something bad.	c a r m w	A Lo	*Lipshe robyty dobre, iak opravduvatysia chomu ty shchos' zle zrobyv.*	x≥y			
revenge	*"Hadky I Vyhadky." 14.* ~	1926 ~	p. 158	Do not bring up vengeful thoughts; they can unfold into a sharp sting.	a m w	A Lo	*Ne plekai mstyvykh hadok; vony mozhut' rozvynutysia v ostri zhala.*	ant			
friendship	*"Hadky I Vyhadky." 15.* ~	1926 ~	p. 158	For the person who does not want to play, difficulty is his friend. Still, avoid such a man who laughs at everything.	c a w	A Lo	*Dlia toho khto ne khoche bavytysia, tovaryshem ie umuchennia; unykaite odnak takoho cholovika, iakyi z vseho smiiet'sia.*	ant			

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	"Hadky I Vyhadky." 16. ~	1926 ~	p. 158	Big hypocrites are true atheists.	c a w	A Lo	*Velyki hipokryty ie diisnymy ateistamy.*	x=y	nR		Near rhyme of *diisnymy ateistymy.*
time	*"Hadky I Vyhadky." 17.* ~	1926 ~	p. 158	He who has everything planned according to time, saves time.	a r	A Lo	*Khto maie vyznachenyi na us'o chas, to zaoshchadzhuie chas.*	cP	Re		
homes	*"Hadky I Vyhadky." 18.* ~	1926 ~	p. 158	Homes are built in order to live in, not to look at.	a r	C Lo	*Domy buduiet'sia na te aby v nykh meshkaty, a ne na te, shchoby na nykh dyvytysia.*	ant	Re		
sorrow	*Untitled.* 2. ~	1926 ~	p. 160	The night brings us stars. Grief shows us truth.		AC Lo	*Nich prynosyt' nam zvizdy; smutok pokazuie nam pravdu.*	ant			
knowledge	2. ~	1926 ~	p. 86	When you want to compare two people you have to know them both.	a r	A Lo	*Nakoly khochete porivniaty dvokh liudyi vy musyte znaty ikh obokh.*	cP	mR nR		Near rhyme of *khochete, porivniaty, vy, musyte, znaty* as well as *ikh, obokh*. Masculine perfect rhyme of *dvokh, obokh; znaty porivniaty*
truth	*4.* ~	1926 ~	p. 86	Be just to yourself and others.	a m r	A Lo	*Bud'te spravedlyvymy dlia sebe samykh, a bud'te spravedlyvymy i dlia druhykh.*	SP	an pAl		Alliteration of "s" and "d". Anaphora of *bud'te spravedlyvymy* at the beginning of each phrase.
truth	*"Hadky." 9.* ~	1927 ~	p. 72	No truth can die. No truth can disappear.	m w	A Lo	*Zhadna pravda ne mozhe zhynuty; zhadna pravda ne mozhe propasty.*	SP			
intelligence	*"Hadky." 11.* ~	1927 ~	p. 72	If you are not intelligent it is useless for you to listen to intelligent people.	c a w	A Lo	*Iak vy ne ie mudrym, to shkoda vam slukhaty mudrykh liudei.*	cP	Re		
truth	*"Hadky." 13.* ~	1927 ~	p. 72	It is difficult to convince a thief that there are honest people in the world.	c a m w	A Lo	*Zlodiia tiazhko perekonaty, shcho ie chesni liudy na sviti.*	x=y		2b	2b, p. 130: "*Zlodii dumaie, shcho vsi kradut'*." (Form)
success	*"Hadky." 16.* ~	1927 ~	p. 72	Fate laughs at all verisimilitudes.	a m	A Lo	*Dolia smiiet'sia z usikh pravdopodibnostei.*	x=y	aA		Alternate alliteration of "p, d"
impossible	*"Hadky." 17.* ~	1927 ~	p. 72	A wise man never attempts something that is impossible.	a w	A Lo	*Mudryi cholovik nikoly ne probuie robyty shchos' nemozhlyvo.*				
goodness	*"Hadky." 18.* ~	1927 ~	p. 72	When you want to do a good deed always think about how to accomplish it.	a	A Lo	*Koly khochete zrobyty iakes' dobre dilo, to zavshe podumaite nad tym, iak ioho zrobyty.*	cP			

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walking / riding	*"Hadky." 19.* ~	1927 ~	p. 72	It is better to walk than to ride by horse and fall off.	a r w	C Lo Me F?	*Lipshe ity pishky, nizh ikhaty na koni i vpasty z n'oho.*	x≥y			
boasting	*"Hadky i Vyhadky." 9.* ~	1930 ~	p. 55	To boast of one's knowledge is the biggest folly.	c a m w	A Lo	*Velychatys' znanniam ie naibil'shoiu dumotoiu.*	x=y	Al		Alliteration of "n".
caution	*"Hadky i Vyhadky." 3.* ~	1930 ~	p. 55	Cautiousness is the mother of safety.	a r	A Lo dM Per	*Ostorozhnist' ie matiriu bezpechnosty.*	x=y			
mistakes	*"Hadky i Vyhadky." 4.* ~	1930 ~	p. 55	Small errors and small sins undermine domestic life.	c a m w	A Lo	*Mali pomylky i mali hrikhy pidryvaiut' domashne zhyttia.*	x=y			
self-indulgence	*"Hadky i Vyhadky." 5.* ~	1930 ~	p. 55	A purchased thing is cheaper than a present.	a r w	AC Lo F	*Kuplena rich ie deshevsha, iak podarovana.*	x≤y	nR		Near rhyme of *kuplena, podarovana.* F - perhaps the present for someone else obliges the receiver to give something to the benefactor.
money	*"Hadky i Vyhadky." 6.* ~	1930 ~	p. 55	When you want to get rid of a troublesome man, lend him some money.	a r	AC Loh	*Koly khochete pozbutysia vlizlyvoho cholovika, pozychte iomu hroshi.*	ant		1b 2a 4	1b, p.561: *"Koly khochesh pryiatelia pozbuty si, to pozych mu hroshi."* (Words) {Zhydachiv, zhydachivs'koho povitu} *"to mu pozych hroshi."* {4} {Adalberg} {Dal'} {Liblinsky} {Wander} {Chelakovsky} \\ 2a, p.267: *"Koly khochesh pozbutysia pryiatelia, to pozych iomu hroshi."* (Words) (friend in place of husband)
mistfortune	*"Hadky i Vyhadky." 7.* ~	1930 ~	p. 55	You overcome difficulty only when you do not fear looking it straight in the face.	a r	A Lo	*Trudnist' pokonaiete lyshe todi, iak ne poboites' dyvytysia ii priamo v lytse.*	cP	Al		Alliteration of "p".
rushing	*"Hadky i Vyhadky." 8.* ~	1930 ~	p. 55	Whoever likes to hurry a lot is usually behind others.	c a m w	A Lo Par	*Khto liubyt' duzhe spishytysia, ie zvychaino pozadi druhykh.*	x=y			
work	*"Hadky i Vyhadky." 10.* ~	1930 ~	p. 55	There is not anything so difficult that cannot be overcome with diligence.	a m r	A Lo	*Nema nichoho takoho trudnoho, choho ne mozhnaby pokonaty pyl'nistiu.*		fR Al		Alliteration of "t" and "p". Feminine rhyme of *nichoho takoho.*

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
intelligence	*"Hadky i Vyhadky." 11.* ~	1930 ~	p. 55	The world needs to be informed less and reminded more.	c a r	A Lo	*Svit treba menshe informuvaty, a bil'she iomu pryhaduvaty.*		fR		
work	*"Hadky i Vyhadky." 12.* ~	1930 ~	p. 55	Oh, give us a man that sings at work.	a r	AC Lo 2p	*Okh, daite nam takoho cholovika, kotryi spivaie pry roboti.*			2a	2a, p.319: "*Khto spivaie, u toho robota skoro mynaie*." (Version)
faith	*3.* ~	1930 ~	p. 69	Hope is the yeast in the bread of life.	a r	A Lo an	*Nadiia, se drizhdzha v khlibi zhyttia.*	x=y	Al		Alliteration of "zh".
forgiving	*4.* ~	1930 ~	p. 69	People who like to forgive the offences of others have no offences.	a	A Lo	*Liudy, iaki liubliat' proshchaty provyny druhym, ne maiut' niiakykh provyn.*	x=y	Al		Alliteration of "pr".
boasting	*5.* ~	1930 ~	p. 69	Every important man has enemies of whom he boasts.	c a m w	AC Lo	*Kozhnyi velykyi cholovik maie vorohiv, iakymy vin velychaiet'sia.*	x=y	Al		Alliteration of "v".
education	*7.* ~	1930 ~	p. 69	It is a shame to educate oneself and live foolishly.	a c m w	A Lo	*Shkoda vchytysia i zhyty po durnomu.*	x=y	nR As		Assonance of "y".
marriage	*Untitled. 1.* ~	1933 ~	p. 165	The ideal woman is usually married to a stupid man.	c	A Loh	*Ideal'na zhinka ie zvychaino viddana za iakohos' durnoho cholovika.*	x=y			
alcohol	*"Zhydivs'ki Prypovidky."* ~	1933 ~	p. 169	It is easier to get a drunk back on his feet than a poor person.	c a w	AC Loh	*Lekshe pianoho postavyty na nohy, iak bidnoho.*	x=y	Al		Alliteration of "p".
health	*"Zhydivs'ki Prypovidky."* ~	1933 ~	p. 169	When a poor person eats chicken, either he or the chicken is sick.	c a w	AC Loh	*Koly bidnyi ist' kurku, to abo vin khoryi, abo kurka khora.*	cP			
growth	*"Zhydivs'ki Prypovidky."* ~	1933 ~	p. 169	Three things grow without rain: interest, rent and girls.		AC Loh dM	*Try richy rostut' bez doshchu: protsenty, chynsh i divchata.*	x=y			
marriage	*Untitled. 5.* ~	1933 ~	p. 174	The wisest thing is to get married because of love with a rich girl.	a r	AC Loh	*Nairozumnishe - se ozhenytysia z liubovy z bohatoiu divchynoiu.*	x=y			
anger	*1 "Zi Skarbnytsi Narodn'oi Mudrosty"* ~	1933 ~	p. 50	People catch flies on honey, and not on bile.	a r w	C FM	*Na mid, a ne na zhovch liudy mukhy lovliat'."*	ant	Al	1b 4	1b, p.386: "*Na mid ne na zhovch liude mukh lovliat'.*" (Letters) [Sweetness is more alluring than bitterness.] (4) \\ Alliteration of "L".

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
goodness	2 "*Zi Skarbnytsi Narodn'oi Mudrosty*" ~	1933 ~	p. 50	A good woman will put her man on his feet, while a bad woman will even knock him down.	c a m w	A Lo	*Dobra zhinka cholovika na nohy postavyt', a zla to shche i zvalyt'.*	ant	R		
faith	3 "*Zi Skarbnytsi Narodn'oi Mudrosty*" ~	1933 ~	p. 50	One's faith is equal to one's sacrifices.	c a w	A Loh FoM	*Iaka vira, taka i ofira.*	x=y	fR mR	1a 2a 4	2a, p.47: "*Iaka vira, taka I ofira*." (Duplicate) \\ 1a, p.224:[From a mean man, even assistance and charity are insincere.] {4} {Adalberg} {Wander}
money	4 "*Zi Skarbnytsi Narodn'oi Mudrosty*" ~	1933 ~	p. 50	Even hay is hard for a naked person.	c a w	C Loh FM	*Holomu i na sini tverdo.*	x=y		2b	2b, p.80: "*Holomu i na sini mul'ko*." (mul'ko = uncomfortable) (Words) [A poor person cannot even sleep properly.]
speech	5 "*Zi Skarbnytsi Narodn'oi Mudrosty*" ~	1933 ~	p. 50	The words are flattering (but insincere), while the perogies are meagre.	c a w	AC Loh	*Slova masni, a pyrohy pisni.*	x≠y	fR Al	1c 4	1c, p.119: "*Slova masni, a pyrohy pisni.*" (Duplicate) {4} (*masni* = flattering)
punctuality	6 "*Zi Skarbnytsi Narodn'oi Mudrosty*" ~	1933 ~	p. 50	Even midnight is not too late an hour to go home.	a	C Lo	*"Do svoho domu i o pivnochy ne pizno."*	cA	Al		
greed	7 "*Zi Skarbnytsi Narodn'oi Mudrosty*" ~	1933 ~	p. 50	Give a man a tip of your finger and he will take your entire hand.	w	C Foh M	*Dai panovy puchku, a vin za ruchku.*	ant	fR Al	1b 2a	1b, p.487: "*Dai mu palets', vin za ruku khaple.*" (Form) {village Nahuievychi, drohobyts'koho povitu} {Adalberg} {Liblinsky} 2a, p.238: "*Dai iomu palets', a vin za ruku tiahne* ." (Form) (puchka = fingertip) [Greedy. From small unsupported claims he proposes the greatest demands.]
beating	8 "*Zi Skarbnytsi Narodn'oi Mudrosty*" ~	1933 ~	p. 50	They beat an absent buyer with whips.	e s w	C Le F?	*Zaochnoho kuptsia puhamy biut'.*	x=y			
eating	9 "*Zi Skarbnytsi Narodn'oi Mudrosty*" ~	1933 ~	p. 50	In the time that it takes for a fat person to become thin, a thin person will die.	a w	C Foh Hy	*Poky hladkyi skhudne, to khudyi zdokhne.*	x=y	mR fR	3	3, p.27: "*Poky hladkyi skhudne, khudyi zdokhne.*" (Letters) {village Kniaze-Hryhorivka, Velykolepetys'koho raionu, Khersons'koi oblasti}

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goodness	*10 "Zi Skarbnytsi Narodn'oi Mudrosty"* –	1933 –	p. 50	Do not foul the well, because you will want to drink some water.	a w	C Lo FoM Me 2p	*Ne pohan' krynytsi, bo skhochesh vodytsi.*	SP	fR	2b	2b, p.152: "*Ne brudny krynytsi, bo skhochesh vodytsi* ." (Words) [Do not do bad things to people because you might need their help later.]
education	*11 "Zi Skarbnytsi Narodn'oi Mudrosty"* –	1933 –	p. 50	You should have taught it when it was lying across the pillow. Now that it is along the length (of the bed), it is not going to help anymore.	c a m w	AC Lo	*Bulo uchyty, iak lezhalo vpoperek podushky, a iak u zdovzh, to vzhe ne pomozhe.*	ant	Al		Alliteration of "p".
speech	*12 "Zi Skarbnytsi Narodn'oi Mudrosty"* –	1933 –	p. 50	Poor people have nothing to grind (for flour).	a w	A Loh	*U holoty nema shcho moloty.*	x=y	fR	1a 2b 4	1a, p.410: "*U holoty nema shcho moloty.*" (Duplicate) {4} {Petrushevych} \\ 2b, p.83: "*U holoty nema shcho moloty* ." (Duplicate) [Poor people do not have any food.] (This can also refer to the senselessness of talking in a crowd)
strength	*13 "Zi Skarbnytsi Narodn'oi Mudrosty"* –	1933 –	p. 50	The degree of one's physical growth determines one's physical strength.		A Lo	*Iakyi zrist, taka i syla.*	x=y		1b 2a	1b, p.210: "*Zrist chekaie na sylu,a cherevo na khlib* ." (Version) {village Korchyn, stryis'koho povitu} \\ 2a, p.145: "*Zrist chekaie na sylu,a cherevo na khlib.*" cherevo = belly (Version) [The more a man grows, the stronger he gets, but the more he eats.]
success	*14 "Zi Skarbnytsi Narodn'oi Mudrosty"* –	1933 –	p. 50	One's fate determines the quality of one's shirt.	a w	AC FoM	*Iak bude dolia, to bude i l'olia.*	cP	fR Re	1b 2a	1b, p.29: "*Iak bude dolia, to bude i l'olia.*" (Duplicate) {4} [*l'olia* = shirt in children's jargon; figuratively - wealth] \\ 2a, p.108: "*Iak bude dolia, to bude i l'olia* ." (Duplicate) [If there is luck, there will be wealth.]
truth	*15 "Zi Skarbnytsi Narodn'oi Mudrosty"* –	1933 –	p. 50	Do not testify even for (something as close as) your own sleeve.	a m w	AC F	*I za svoiu pazukhu ne ruchys'.*				

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evil	*16 "Zi Skarbnytsi Narodn'oi Mudrosty"* ~	1933 ~	p. 50	Comb a devil infrequently - he will be slick.	a m w	C Foh M	*Cheshy did'ka zridka - hladkyi bude.*	cP	fR Al	1c 2b 3	1c, p.306: "*Cheshy did'ka z ridka, aby hladkyi buv.*" (Words) {Iavoriv, Iavorivs'koho povitu} 2b, p.285: "*Cheshy did'ka zridka, bo vin i tak kostrubatyi.*" (Form) (kostrubatyi = shaggy, rough) [Occasionally, indulge bad people in order to avoid their wrath.] \\ 3, p.40: "*Cheshy did'ka zridka, shchob ne koshlavs'.*" (Form) {village Chervonyi Maiak, Beryslavs'koho raionu, Khersons'koi oblasti}
fire	*17 "Zi Skarbnytsi Narodn'oi Mudrosty"* ~	1933 ~	p. 50	Fire in an ice-hole is not scary.	a	AC Lth F?	*V opolontsi vohon' ne strashnyi.*	x≠y	As		
eating	*18 "Zi Skarbnytsi Narodn'oi Mudrosty"* ~	1933 ~	p. 50	In order for the traveller to not be hungry - he must be fed.	a r w	AC Lo	*Shchob podorozhnyi ne buv porozhnyi - treba nahoduvaty.*	cP	fR Al		
eating	*1* ~	1933 ~	p. 64	The morsel of food that is obtained by begging tears the throat.	c a m w	C Lo FM	*Proshenyi kusok horlo dre.*	x=y		1b	1b, p.605: "Proshenyi khlib ne sytyt." (Version) [Begging never enriched anyone.] {Kolomyia}
tree	*2* ~	1933 ~	p. 64	A fearful rabbit is even scared of a tree stump.	c	C F Hy	*Polokhanyi zaiats' i pen'ka boit'sia.*	x=y	As		Near rhyme and assonance of *zaiats' boit'sia.*
life	*3* ~	1933 ~	p. 64	Man on earth is like a bubble on water.	c a w	C FoSi Per	*Cholovik na sviti, iak ban'ka na vodi.*	x=y	nR	1c	1c, p.315: "*Cholovik na sviti, iak ban'ka na vodi.*" (Duplicate) [Life is relatively short and transitory.] {4} {Minchykevych} {Petrushevych}
birth	*4* ~	1933 ~	p. 64	A mother who gave birth (to someone) who would not even be accepted by a grave.	c e m w	AC Feh Mhy	*Urodyla mama, shcho ne pryime i iama.*	x=y	fR	1c	1c, p.243: "*Urodyla mama, shcho ne pryime i iama.*" (Duplicate) [They say this about a mean man whose land they believe will not be sold.]
health	*5* ~	1933 ~	p. 64	If a sick person does not die he will become spoiled.	c w	A Loh Ir	*Khoryi iak ne vmre, to rozpestyt'sia*	cA			

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seasons	*6 ~*	1933 ~	p. 64	Come summer, there is a variety of things. Come winter and there is not even a sheepskin coat.	caemw	AC Le	*Pryide lito, to ie rozmaito, a pryide zyma - kozhukha nema.*	ant	fR mR an p	1b 2a	1b, p.358: "Pryide lito, to ie rozmaito, pryide zyma, to khliba nema, i choboty ledashcho (worthless) i robyty nema shcho." (Version) {4} [A poor man says this.] \\ 2a, p.187: "Poky bude lito, to shche bude rozmaito." (Version) [As said in early spring, there will be various weather before summer arrives.]
farming	*7 ~*	1933 ~	p. 64	If God listened to a shepherd, all cattle would die.	caw	AC Loh FM Hy	*Iakby Boh slukhav pastukha, usia khudoba vyhynulab.*	cP		1a 3	1a, p.89: "*Iak by Boh pastukha slukhav, to by ves' tovar vyzdykhav.*" (Words) [They say this about the evils of swearing. Shepherds swear while they watch their flock, so if God listened to the shepherds curses, God would have to kill the sheep.] {Kolomyia} \\ 3, p.13: "*Iakby Boh cherednyka slukhav, to vzhe b usia skotyna vydokhla.*" (Words) {Zaporizhzhia} (*cherednyk* = shepherd)
seasons	*8 ~*	1933 ~	p. 64	A scabby pig will even be cold during Petrivka (a fast in the middle of summer).	aw	C Loh Hy	*Sholudyve porosia i v Petrivku merzne.*	x=y	Al	3	3, p.103: "*Plokhen'ke porosia i v Petrivku merzne.*" (Words) {Pryshyb, Mykhailivs'koho raionu, Zaporiz'koi oblasti}
stupidity	*9 ~*	1933 ~	p. 64	Give an idiot a rolling pin (or a wooden pestle for grinding poppy seeds or grains) and he will break down windows.	caw	C Foh M Hy	*Dai durnomu makohin, vin i vikna pobie.*	cP	Al		
love	*10 ~*	1933 ~	p. 64	If you love the game, then love losing too.	caw	AC Loh Ir	*Liubysh hru, liuby i prohry.*	cP	mR Re		
death	*11 ~*	1933 ~	p. 64	The person who blamed himself died long ago.	aw	AC FoM	*Davno toi umer, shcho sebe hudyv.*	x=y			
money	*12 ~*	1933 ~	p. 64	Money (*karbovantsi*) is like the holy fathers.	cms	C Foh M	*Sviati otsi - karbovantsi.*	x=y	mR uR	3	3, p.62: "*Sviati otsi - karbovantsi.*" (Duplicate) {MS,163 - Katerynoslavs'ka hubernila} \ "*Sviati otsi - karbovantsi vsi dila vyrishat'.*" (Version) {BM, 509 - Khersons'ka hubernila}

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evil	*13 ~*	1933 ~	p. 64	A sinister acquisition will not reach the hands of a third party.	amw	A Lo	*Lykhyi nabutok ne diide tretykh ruk.*	x≠y		1b 4	1b, p.348:"*Lykhyi nabutok ne diide tretykh ruk.*" (Duplicate) {4} (Polish)
needs	*14 ~*	1933 ~	p. 64	You need a lot for invited guests.	arw	AC Lo dM	*Dlia proshenykh hostei bahato treba.*	cP			Dead Metaphor: "a lot" here means food, and otherwise the saying can be taken literally.
success	*15 ~*	1933 ~	p. 64	Without passion you will not even kill a flea.	caw	AC FHy	*Bez prystroiu i blokhy ne vbiesh.*	cP	Al		Alliteration of "b".
work	*1 ~*	1933 ~	p. 73	When they cut down a tree everybody gathers woodchips or splinters.	aw	C FM	*Koly derevo zitnut', kozhnyi trisky zbyraie.*	cP		1a 2a 4	1a, p.542: "*Iak derevo zitnut', kozhdyi trisky zbyraie.*" (Words) [When it's raining money, poor people take advantageof this.] {4, p.114} {Adalberg} {Wander} \ 1a, p.542: "Iak derevo zrubaiut', usi trisky zbyraiut'." (Words) {Hnidkovs'kyi} \ 1a, p.540: "*De derevo rubaiut', tam trisky padaiut'.*" (Words) [Where there is a fight, there are losses.] {Adalberg} {Wander} {Zaturecky} \\ 2a, p.94: "*De derevo rubaiut', tam trisky letiat'.*" (Words) [Where work is done, there are losses.] This also appears in KKF, 1961, p.47.
life	*2 ~*	1933 ~	p. 73	Prolong the life of a good man, God.	pe	A Le	*Dobromu choloviku prodovzh, Bozhe, viku.*	cP	fR hA		Hidden alliteration of "zh".
holiday	*3 ~*	1933 ~	p. 73	He held it for the holiday but mentioned it on a workday.	e	A Le	*Pro sviato derzhav, ta v buden' skazav.*	ant	mR		
landlords	*4 ~*	1933 ~	p. 73	Do not touch the landlords' pears. When the pears rot, the landlords will give them to you themselves.	aw	C Ls Fsh Mir 2p	*Pans'kykh hrush ne rush; iak pohnyiut' - sami viddadut'.*	ant	mR	2b	2b, p.90: "*Pans'kykh hrush ne trusy, iak pohnyiut' - sami viddadut'.*" (Words) [An ironical statement regarding lords who only give away useless items.] This also appears in KKF 1961, p.47.
family	*5 ~*	1933 ~	p. 73	The fruit does not fall far from the tree.	camw	AC Loh	*Iakyi did, takyi plid.*	x=y		1a	1a, p.582: "*Iakyi did, takyi ioho plid.*" (Words) [This has a patrimonial, as opposed to a social, meaning.] {village Zamulyntsi, kolomyis'koho povitu) This also appears in KKF 1961, p.47.

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misfortune	*6 ~*	1933 ~	p. 73	Suffer, body - now you have what you asked for.	c	AC Lo 2p	*Terpy, tilo - maiesh, choho khotilo.*	x=y	fR Al As	1c 2a	1c, p.206: "*Terpy, tilo, choho-s khtilo.*" (Words) {village Iavoriv, kosivs'koho povitu}, "*Terpy tilo,shchos khotilo*" (Words) {Terebovlia, Terebovel's'koho povitu} [This is what a robber said when he was apprehended] {Zaturecky} {Adalberg} \\ 2a, p.329: "*Terpy tilo, shchos' khotilo.*" (Words) [A person got the trouble for which he asked.] This also appears in KKF 1961, p.47.
farming	*7 ~*	1933 ~	p. 73	The pigs accustomed themselves to someone else's mud.	c e	C FeM	*Unadylas' svynota do chuzhoho bolota.*	x=y	uR		Off accent rhymes of *svynota, bolota.*
marriage	*1 ~*	1933 ~	p. 76	Though a man is like a raven, he still looks after his wife.	m	AC Loh Foh Si	*Cholovik iak vorona, a vse zhintsi oborona.*	ant	fR	1c	1c, p.317: "Cholovik iak vorona, a zhoni oborona; a mii velykyi iak svit, a slova v n'oho nit." (Version) [Women said this about their big, indescribable husbands.] {village Mshana, horodets'koho povitu}
speech	*2 ~*	1933 ~	p. 76	A talkative fellow traveller stands smeared behind the wagon.	c e	C Leh F?	*V dorozi tovarysh movnyi stoit' za viz smarovanyi.*	x=y	uR		Off accent rhymes of *movnyi* and *smarovanyi.*
misfortune	*3 ~*	1933 ~	p. 76	The pig does not care about the piglets when it is being fried.	c a w	C Foh MMe	*Ne do porosiat svyni, koly ii smaliat'.*	cP	Al	1b	1b, p.575; "*Ne do porosiat svyni, koly ii koliut.*" (Words) [In troubled times a man forgets about his relatives and friends.] {Hnidkovs'kyi} Alliteration of "s".
speech	*4 ~*	1933 ~	p. 76	Your tongue can lead you to Kyiv and to a beating.	c a w	C Foh M Z	*Iazyk dovede i do Kyieva i do kyia.*	ant	Al	1b 2b	1b, p.363: "Iazyk do dobra ne dovede." (Version) {village Nahuievychi, drohobyts'koho povitu} {Dal'} \\ 2b, p.294: "Iazyk do Kyieva zavede.", "*Iazyk do Kyieva povede .*" (Version) [If you ask people questions, you can be successful everywhere.]

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education	*5 ~*	1933 ~	p. 76	Education is not carried behind your back.	c a w	AC FoM	*Prosvity za plechyma ne nosiat'.*	x≠y	Al	1b 2a 2b 3	1b, p.437: "*Ne ide nauka v lis, ale v myr .*" (Form) {Ter} \\ 2a, p.218: "*Nauka ne ide v lis, ale v myr.*" (Form) [People use and remember their education.] \ 2b, p.183: "*Nauka v lis ne vede, a z lisu vyvodyt'.*" (Form) [Education helps fight life's troubles.] \\ 3, p.88: "*Nauka v lis ne vede, a z lisu vyvode.*" (Form) {village Katerynivka, Velykolepetys'koho raionu, Khersons'koi oblasti}1b, p.436: "*Nauka ne ide na buka.*" {4} "...do buka." (Version) {Kobryns'kyi} \\ 2a, p.218: "*Nauka ne ide na buka .*" (Version) [People teach. Whipping is no longer in fashion.] \ 2b, p.182: "*Bez buka ne ide nauka .*", "*Nauka ne ide bez buka .*" (Version) Misprint in KKF: *Prosvity* should be *Prosvitu.*
truth	*1 ~*	1933 ~	p. 90	There is no proverb without truth.	a	A Lo	*Nema prypovidky bez pravdy.*	x=y	Al	1b 4	1b, p.595: "*Nema prypovidky bez pravdy.*" (Duplicate) {Petrushevych} \\4, p.64: "*Nema prypovistky bez pravdy.*" (Duplicate) This also appears in KKF 1961, p.47.
rushing	*2 ~*	1933 ~	p. 90	Do not hurry ahead of your father to hell.	c e a w	AC Leh FoM 2p	*Ne kvapsia bat'ka v peklo.*	tc		1b 2a	1b, p.219: "*Kvapyt si, iak did'ko do pekla.*" (Words) [He is hurrying to some evil deed.] {village Nahuievychi, drohobyts'koho povitu} \\ 2a, p.10: "*Ne perebihai bat'ka v peklo.*" (Words) [Do not jump the queue. Allow older people to go first.] This also appears in KKF 1961, p.47.
family	*3 ~*	1933 ~	p. 90	If a fence is good, so are its fence posts.	a m	C LoM Foh	*Z dobroho plota dobryi i kil.*	cP	Re	1b 2a	1b, p.553: "*Z dobroho plota dobryi kil.*" (Duplicate) {4, p.36} \\ 2a, p.255: "*Z dobroho plota, dobryi kil.*" (Duplicate) [Good children come from good families.] This also appears in KKF 1961, p.47.
friendship	*4 ~*	1933 ~	p. 90	Let's blame the priests, but keep their company.	a w	AC Loh	*Popiv hud'mo, a z popamy bud'mo.*	ant	fR		

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
gifts	*1* ~	1933 ~	p. 99	If one goes to the mill empty-handed, one will go home empty-handed.	c a w	AC Lo	*Ni z chym do mlyna, vporozhni do domu.*	cP	As		Assonance of "y" and "o".
stupidity	*2* ~	1933 ~	p. 99	Push an idiot onto his head and he will fall on his feet.	a w	C Foh MHy IrPar	*Durnia na holovu truchai, a vin na nohy pade.*	cA		1b	1b, p.60: "*Durnia na holovu truchai, a vin na nohy pade.*" (Duplicate) [He succeeds by luck. He does not even understand how.]
silence	*Untitled. 4.* ~	1934 ~	p. 179	Still waters might ruin the shore and silent people are the most dangerous.	c a w	AC Loh Foh an	*Tykha voda berehy rve, a tykhi liude naibil'sh nebezpechni.*	SP	Al	1a 2a 2b	1a, p.249: "*Tykhaia voda hrebliu rve .*" (Form) {Terebovli, Terebovel's'koho povitu} {Wander} \ 1a, p.249: "*Tykha voda berehy lupaie, a bystra ide tai pereide.*" (Version) [A silent, angry man is more dangerous than a man who is quick to anger and just as quick to regain composure.] {village Tseniv, kolomyis'koho povitu} {Wander} \\ 2a, p.52: "*Tykha voda berehy lomyt'.*" (Form) \ 2b, p.70: "*Tykha voda berehy rve.*", "*Tykha voda hrebliu rve.*" (Form) [A quiet, obscure person can cause a lot of trouble.] Alliteration of "n".
promise	*Untitled.* ~	1934 ~	p. 50	Words are an idiot's money.	a w	AC FoM	*Slova se hroshi durnia.*	x=y		1c 2b	1c, p.120: "*Slovo starshe nizh hroshi.*" (Contradictory) {Brzozowski} 2b, p.257: "*Slovo starshe, nizh hroshi.*" (Contradictory) [A person's word is the older and more favored (in this context) type of contract.] [In the KKF example, a man's word is not to be trusted - except by a fool.]
freedom	*Untitled.* ~	1934 ~	p. 66	Abused freedom is anarchy.	c a w	A Lo	*Zlovzhyta volia se svavolia.*	x=y			
tree	*Untitled.* ~	1934 ~	p. 82	A big tree grows slowly.		C Lt	*Velyke derevo povoli roste.*	x=y			

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death	*Untitled.* ~	1934 ~	p. 87	It is fortunate that a person dies only once.		A Lt	*Shchastia, shcho liudyna vmyraie lyshe raz.*	x=y	Al		Alliteration of "shch" and "L"
help	*Untitled.* ~	1934 ~	p. 91	Nobody in this world is useless if he helps others.	amr	A Lt	*Nikhto ne ie bezpotribnyi na sim sviti iak shcho vin pamahaie druhym.*	cP	Al		Alliteration of "s".
money	*Untitled. 1.* ~	1934 ~	p. 96	A husband would rather give his wife praise than money.	cmw	AC Loh	*Cholovik radshe dast' pryznannia zhintsi iak hroshi.*	x≥y	fR		Feminine rhyme of *zhintsi, hroshi.*
character	*Untitled. 2.* ~	1934 ~	p. 96	We judge a person's character at difficult times.	m	A Lo	*Kharakter liudyny piznaiemo u vazhkykh khvylynakh zhyttia.*	cP			
criticism	*Untitled. 3.* ~	1934 ~	p. 96	An obscure man ordinarily criticizes important people.	cw	A Lo	*Malyi cholovik zvychaino krytykuie velykykh liudei.*	x=y	Al		Alliteration and hidden alliteration of "k" and "L".
mountain	*"Dobra Rivnyna"* ~	1935 ~	p. 149	If you cannot be a good mountain, be a good plain.	ar	AC FoM	*Iak ne mozhesh buty dobroiu horoiu, to bud' dobroiu rivnynoiu.*	cA	uR		
mountain	*Untitled. 2.* ~	1935 ~	p. 155	Even a mountain will get flattened when enough boots trample on it.	aw	C FoM	*Navit' hora znyshchyt'sia, iak po nii dopche mnoho chobit.*	cP	Al As		Alliteration of "ch", assonance of "o".
friendship	*Untitled.* ~	1935 ~	p. 158	One close friend is better than many relatives from far away.	ar	AC Lo	*Oden pryiatel' pid rukoiu ie lipshyi, iak mnoho krevnykh z daleka.*	x≥y	Al		A catchy rhythm in *pryiatel' pid rukoiu.*
money	*"Poradne"* ~	1935 ~	p. 158	The best spare part for a car on the road is a purse with tens of dollars.	ar	C Lo	*Nailipsha chast' avtomobilia v rezervi na dorohu ie kalytka z desiatkamy doliariv.*	x=y	Al		Alliteration of "d".
worth	*"Pevne"* ~	1935 ~	p. 164	Do not pity or praise yourself. If you are a pearl, somebody will surely find you.	arw	AC LoM	*Ne zhalui sebe i ne vynosy sebe. Iak ty ie perla, to khtos' tebe pevno naide.*	SP			
money	*Untitled. 3.* ~	1936 ~	p. 111	A stingy man gets rich by imitating a poor man, while a lavish spender becomes poor imitating a rich man.	cmw	A Loh	*Skupyi bohatiie vdaiuchy bidnoho, marnotravnyi bidniie vdaiuchy bohatoho.*	ant	Re		
love	*Untitled. 4.* ~	1936 ~	p. 111	It is easier to latch onto a few women than it is to separate one's self from one woman.	cmw	A Loh	*Lekshe pryviazatys' do kil'kokh zhinok, iak vidviazatys' vid odnoi.*	x≥y			

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truth	*Untitled. 1.* ~	1936 ~	p. 115	We can speak the complete truth only when we are indifferent as to whether others will believe us.	a c m w	A Loh	*Hovoryty vsiu pravdu mozhna lyshe todi, koly nam baiduzhe, chy nam poviriat'.*	cP			
thinking / saying	*Untitled. 2.* ~	1936 ~	p. 115	Men care about what others think about them and women care about what others say about them.	c	A Loh	*Choloviky dbaiut' pro to, shcho za nykh druhi dumaiut', a zhinky pro to, shcho pro nykh druhi hovoriat'.*	ant	nR Al		Near rhyme of *dumaiut, hovoriat', dbaiut'*. Alliteration of "d".
love	*Untitled. 1.* ~	1936 ~	p. 124	Love is greater than death - as shown by widowers and widows who marry again.	s	A Loh	*Liubov ie syl'niisha iak smert',- dokazuiut' vdivtsi i vdovytsi, kotri idut' vdruhe do shliubu.*	x=y	Al	2b	2b, p.163: "*Liubov syl'nisha vid smerty*." (Version) Alliteration of "L", "s" and "v".
pride	*Untitled.*	1936 ~	p. 154	Pride drove off on a horse and returned home on foot.	a m w	AC Foh Per	*Hordist' poikhala na koni, a vernula domiv pishky.*	ant			
women	*Untitled. 5.* ~	1937 ~	p. 157	Women are holy in church, angels on the street, devils at home and owls at the windows.	c a w	C Foh M	*Zhinky ie sviatymy v tserkvi, anhelamy na vulytsi, chortamy v doma, a sovamy v viknakh.*				
lies	*Untitled. 6.* ~	1937 ~	p. 157	A lie has short legs.	a m w	AC FoM	*Brekhnia maie korotki nohy.*	x=y		3	3, p.15: "*Brekhnia stoit' na odnii nozi, a pravda na dvokh.*" (Form) {village Partyzany, Prymors'koho raionu, Zaporiz'koi oblasti). "A lie having short legs" is a common dead metaphor, rendering this proverb literal.
ocean / pond	*Untitled. 2.* ~	1938 ~	p. 116	Do not strain oneself in a conversation about the ocean with a frog from a pond.	a w	AC Foh M	*Ne sylkuisia na rozmovu z zhaboiu iz stavu pro okean.*				
peace / war	*Untitled. 3.* ~	1938 ~	p. 116	A dog in peacetime is better than a man during war.	c a m r w	C Foh M	*Lipshyi pes pidchas myru, nizh cholovik pidchas viiny.*	x≥y	Al		Alliteration of "p".
goodness	*Untitled. 2.* ~	1938 ~	p. 142	A good man on earth is better than an archangel in heaven.	c a r w	AC Lo	*Dobryi cholovik na zemli lipshyi nizh arkhanhel v nebi.*	x≥y	fR		Feminine rhyme of *zemli, nebi.*
money	*Untitled. 3.* ~	1938 ~	p. 142	They assay gold with fire. They assay people with gold.		C Loh	*Zoloto probuiut' vohnem, liudei zolotom.*	SP			

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intelligence	"*Za Greitsar Rozumu.*" ~	1939 ~	p. 72	For those whom God did not give intelligence, even a blacksmith cannot attach it.	c w	C Fh Me	*Komu Boh rozumu ne dav, tomu i koval' ne ukuie.*	cP		1a 4	1a, p.80: "*Komu Boh rozumu ne dav, tomu i koval' ne ukuie.*" (Duplicate) [They say this about proud lords who waste a lot of money on schooling, travel and other artificial means of education. Intellect in this case is inherited.] {4}
misfortune	*Untitled.* ~	1939 ~	p. 72	Misfortune does not walk alone, but leads ten others behind it.	c w	AC Foh Per	*Bida sama ne khodyt', ale desiat' za soboiu vodyt'.*	ant	fR	1a 2a 3	1a, p.40: "*Bida nikoly sama ne khodyt'.*" (Form) {Horodenka, horodens'koho povitu} {Wander} {Bebels} {Krumbacher} {Erasmi Roterdami} {Hyl'ferding} \ 1a, p.41: "*Bida sama ne khodyt, ale desiat' za soboiu vodyt*." (Duplicate) {village Bratkivtsi, stryis'koho povitu} {Erasmi Roterdami} {Wander} {Krumbacher} {Chelakovsky} \\ 2a, p.15: "*Bida sama ne khodyt', a desiat' za soboiu vodyt'*." (Letters) [When it rains it pours.] \\ 3, p.11: "*Bida bidu tiahne.*" (Form) {village Verkhnia Krynytsia, Vasylivs'koho raionu, Zaporiz'koi oblasti}
evil	*Untitled.* ~	1941 ~	p. 3	Beware of those that rejoice in evil more than those that do evil.	c a m w	A Lo	*Sterezhit'sia tykh shcho radiiut' zlomu, hirshe iak tykh shcho chyniat' zlo.*	x≥y			
money	"*Slova Pravdy.*" *3.* ~	1942 ~	p. 102	You have to always pay a lot for very sweet items.	c a m w	A Lo	*Za solodki richy treba vse duzhe doroho platyty.*	cA	Al		Alliteration of "d".
money	"*Slova Pravdy.*" *4.* ~	1942 ~	p. 102	A man who truly cares about you will not close his pockets to you in a time of need.	a m	A Lo	*Cholovik, iakyi diisno spivchuvaie tobi, ne zamkne svoiei kysheni pered toboiu v potrebi.*	cP	fR Al		Feminine rhyme of *svoiei, kysheni, potrebi.* Alliteration of "p".
life	"*Slova Pravdy.*" *5.* ~	1942 ~	p. 102	Everyday in your life is a page of your own history.	a m	A Lo	*Kozhdyi den' u tvoim zhyttiu, se storinka tvoiei vlasnoi istorii.*	x=y	As		Assonance of "i"
evil	"*Slova Pravdy.*" *7.* ~	1942 ~	p. 102	People who sow thorns cannot expect wheat.	c a m w	C FoM	*Liude, iaki siiut' ternia ne mozhut' na diiatysia na pshenytsiu.*	cA			

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suspicion	*"Slova Pravdy."* 9. ~	1942 ~	p. 102	Do not suspect people on the basis of rumours until you confirm things yourself.	a m w	A Lo	*Ne pidozrivai liudei na osnovi poholosok doty, doky ne presvidchyshsia.*	cA			
knowledge	*Untitled.* ~	1942 ~	p. 112	A wise man is not shy to ask about that which he does not understand.	a m r	A Lo	*Skoro ne stydaieshsia zapytaty pro te, choho ne znaiesh, ty vzhe rozumnyi cholovik.*	x=y	Al		Alliteration of "s", "p" and "t".
money	*"Narodni Prypovidky." 1. ~*	1942 ~	p. 118	Do not look for payment from the wicked. Be glad if you do not have a loss.	a r w	AC Lo	*Ne nadiisia vid zlykh zaplaty, ta shche bud' rad, shcho sam ne maiesh vtraty.*	SP	fR Al		Alliteration of "z".
aging	*"Narodni Prypovidky." 2. ~*	1942 ~	p. 118	In the time that baba takes to bake a stuffed loaf of bread, dido will expire.	c w	AC Foh MHy	*Doky babunia speche knyshi, to v didunia ne stane i dushi.*	cP	fR nR	2b	2b, p.143: "*Poky babusia speche knyshi, to v didusia ne stane dush* i." (Letters) [Old people do things slowly.]
satisfaction	*"Narodni Prypovidky." 3. ~*	1942 ~	p. 118	It is better to have little in peace, than to have a lot with worry.	a m r w	A Lo	*Lipshe malo v spokoiu, nizh bahato z hrozoiu.*	x≥y	fR		Proverbs 15:17 from the Old Testament: "Better is a dinner of vegetables where love is than a fatted ox and hatred with it."
morals	*"Narodni Prypovidky." 4. ~*	1942 ~	p. 118	If someone wants to wrong another person he first must quieten his own conscience.	a r m	A Lo	*Iak khto khoche druhoho skryvdyty, to pershe musyt' svoie sumlinnia zatsyt'katy.*	cP	Al		Alliteration of "s".
fire	*"Narodni Prypovidky." 5. ~*	1942 ~	p. 118	I run from fire and jump into water.	c e w	C Le FhM 1p	*Vid ohniu bizhu, a v vodu skachu.*	SP	nR	1b 2b	1b, p.466: "*Vid ohnia bizhu, a v vodu skachu.*" (Letters) [From one type of trouble to another] {4} \ 1b, p.467: "Z *ohnia ta v vodu.*" (Form) [From one type of trouble to another] {Hnidkovs'kyi} \\ 2b, p.69: "*Vid vohniu bizhu, a v vodu skachu.*" (Letters) [From one type of trouble to another.]
faith	*"Narodni Prypovidky." 6. ~*	1942 ~	p. 118	Do not get your hopes up for a trifle, Greg.	c a m w	A Loh	*Ne nadiisia, Hrytsiu, na dumytsiu.*	cP	fR Al	1a 2a 4	1a, p.453: "*Hrytsiu, ne spuskai sia na palanytsiu.*" (Words) [Do not hope for that which is uncertain.] {4} \\ 2a, p.81: "*Hrytsiu, Hrytsiu, ne spuskaisia na dumytsiu*." (Words) [Don't expect help from others.]
mistfortune	*"Narodni Prypovidky." 7. ~*	1942 ~	p. 118	You will never regret rescuing someone in a calamity.	a m r	A Lo	*Ne pozhaluiesh toho nikoly, iak poratuiesh kohos' v nedoli.*	cP	fR nR		Near rhyme of *nikoly, nedoli.*

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aging	*"Narodni Prypovidky." 8. ~*	1942 ~	p. 118	A grandfather was going to have a meal but he fell asleep without supper.	c e	C Leh FM	*Spustyvsia did na obid ta i bez vecheri spaty lih.*	ant	mR	1a 2a 3	1a, p.582: "*Spustyv sia did na mid, ta liah bez vecheri.*" (Form) [This is said about a person who hoped for something uncertain and missed what was under his nose] \ "*Spustyv sia did na chuzhyi obid, tai svoho ne iv.*" [He hoped for something foreign and neglected his own.](Form) {Lewicki} \\ 2a, p.100: "*Nadiiavsia did na mid, ta i otratyv obid*." (Form) [He ignored an important matter due to an unnecessary venture.] \\ 3, p.39: "*Zhdav did na obid, ta bez vecheri i spat' lih.*" (Words) {village Petropil', Zaporiz'koho raionu, Zaporiz'koi oblasti}
pond	*"U Strakha Velyki Ochi." ~*	1942 ~	p. 152	I walk along a pond at night and the pond is full of wolves. I sit down and there are only seven wolves. I kneel down and there are only five of them. I stand there in broad daylight and there is a black tree trunk in the water.	e	C Leh 1p	*Idu ia v nochi ponad stav, a tam vovkiv poven stav; ia prysiv, a ikh ino sim; ia prykliak a ikh vzhe ino piat'; ia stoiu - bilyi den', a to v vodi chornyi pen'.*		mR		Masculine rhyme of *den', pen'.*
silence	*Untitled. 3 ~*	1943 ~	p. 114	Sometimes silence is the same as a wise word.	a m r	A Lo	*Movchaty - tse chasom te same, shcho rozumne slovo skazaty.*	x=y	fR Al		Feminine rhyme of *movchaty, skazaty.* Alliteration of "s".
luck	*Untitled. 4. ~*	1943 ~	p. 114	Luck is often the wisdom of fools.	c	A Lo	*Shchastia - tse chasto rozum durakiv.*	x=y	Cs	1c 2a	1c, p.348: "Bil'she shchast'y iak rozumu." (Version) {village Nahuievychi, drohobyts'koho povitu} {Wander} \\ 2a, p.350: "Bil'she shchastiu, nizh rozumu." (Version) Consonance of shchasta, chasto.
fortune	*Untitled. 5. ~*	1943 ~	p. 114	Sometimes we think that good fortune is smiling down on us when it is actually laughing at us.	c a w	A Lo	*Chasom dumaiemo, shcho do nas shchastia usmikhaiet'sia, a vono z nas nasmikhaiet'sia.*	ant	Re		
life	*Untitled. 1. ~*	1943 ~	p. 162	It is not important to live long but to not let life pass fruitlessly.	a r w	A Lo	*Ne v tim dilo, shchob dovho prozhyty, a v tim, shchoby zhyttia marno ne proishlo.*	ant		2a	2a, p.123: "*Ne v tim rich, iak dovho, ale iak dobre zhyvemo*." (Form) [It is not important how long, but how well, we live.]

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modesty	*Untitled. 2. ~*	1943 ~	p. 162	The higher a man's station in life, the more modest he ought to be.	a m r	A Lo	*Chym vyshche stanovysko cholovika, tym vin povynen buty skromnishyi.*	SP			
purpose	*Untitled. 3. ~*	1943 ~	p. 162	A strong resolve and purpose protects a man from ruin.	a m r	A Lo	*Syl'na postanova i tsil' oboroniat' cholovika pered upadkom.*				
future	*Untitled. ~*	1943 ~	p. 50	He who does not care about his future dies in obscurity (literally, under a fence).	c a m w	AC Foh M	*Khto ne dbaie, iaka bude ioho buduchnist', toi vmyraie pid plotom.*	cP		1a 2a 4	2a, p.92: "Khto dbaie, toi i maie." (Version) (double negative - positive, synonymous) \\ 1a, p.530: {4} {Petrushevych}
success	*Untitled. 1. ~*	194[illegible] ~	p. 76	If you did not succeed today, maybe you will succeed tomorrow.	a r	A Lo	*Koly tobi ne povelosia nyni, to mozhe povestysia zavtra.*	ant	Re	2b	2b, p.187: "*Shcho nyni vteche, to zavtra ne zlovysh.* " (Contradictory) [What you do not do today, you will not make up tomorrow.]
goodness	*Untitled. 2. ~*	1943 ~	p. 76	Do not pass over the chance to do a good deed. Then, there will not be the opportunity for evil deeds.	a m r	A Lo	*Neomynai nahody robyty dobri dila, a todi ne bude nahody na lykhi vchynky.*	SP	Re Al		Alliteration of "n" and "d".
promise	*Untitled. 3. ~*	1943 ~	p. 76	Do not rely on nice promises because whoever promises generously does not give anything.	c a m w	A Lo	*Ne doviriai harnym obitsiankam, bo khto harno obitsiuie nichoho ne daie.*	SP	Re nR	1b 2a 4	1b, 463: "*Khto bahato obitsiaie, toi ridko slova dotrymaie.*" (Form) {4, p.100} "*malo daie.* " {Petrushevych} {Wander} {Schleicher} \\ 2a, p.229: "*Obitsialy hory I mosty, a daly lysh holi kosty.* " (Form) Near rhyme of *harnym obitsiankam; obitsiue, daie.*
leadership	*Untitled 1. ~*	1944 ~	p. 46	One often needs a leader to find one's self.	a r	A Lo	*Chasto potreba providnyka, shchoby naity - sebe samoho.*	cP	Al		Alliteration of "p".
stone	*Untitled 2. ~*	1944 ~	p. 46	Even if you throw the biggest stone into a lake, the lake will be quiet within a minute.	a	C Lo	*Kyn' naibil'shyi kamin' v ozero, cherez khvylynku na ozeri stane tykho.*	ant			
life	*Untitled 3. ~*	1944 ~	p. 46	The best comedians are found beyond the stage.	a	C Lo	*Naikrashchykh komediiantiv strichaiet'sia poza stsenoiu.*	x=y	Al		Alliteration of "k" and "s".

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baptism	*"Prypovidky"* ~	1944 ~	p. 68	There was a christening at the godparents' place but a child was not sent. My wife, we are not rich landowners so we go to the godparents' place ourselves. They are drinking honey wine and we stand in the corner. We came unannounced and leave unserved.	e	C Le	*Buly v kuma khrestyny, ta ne pryslaly dytyny, a my, zhinko, ne pany, khodim do kuma samy. Piut' u kuma med-vyno, a my v kuti stoimo, iak pryishly nezvani, tak pishly nechastovani.*				kolomyika
courting	*"Prypovidky"* ~	1944 ~	p. 68	Hop-hop little ram, on the garden there is a beet leaf. The young gentlemen like me because I am a little lady.	e	C Leh	*Hop-chuk baranchyk, na horodi hychka, liubliat' mene panychi, shcho ia nevelychka.*		fR Al		Alliteration of "L" , "ch" and "h".
money	*"Prypovidky"* ~	1944 ~	p. 68	As long as you are rich you are both a brother and an inlaw, but when you have no money it is as if people disappear.	c a m w	AC Lo	*Poky bohat, to vsim i brat i svat, a iak ne stalo, to mov lyznem ikh zlyzalo.*	ant	fR mR Al		Alliteration of "L".
life	*"Prypovidky"* ~	1944 ~	p. 68	A man acts strangely 3 times: at birth, marriage and death	a	AC Lo	*Cholovik trychi dyvnyi buvaie, iak rodyt'sia, zhenyt'sia i vmyraie.*		fR		
work	*"Prypovidky"* ~	1944 ~	p. 68	How one works determines what one will have. How one makes one's beds determines how one sleeps.	a m w	AC Lo Fan	*Khto iak robyt', tak bude maty, - khto iak sobi stelyt', take bude spaty.*	SP	fR nR		
landlords	*"Prypovidky"* ~	1944 ~	p. 68	If a peasant had a white hand then vermin would eat the landowners.	a r	C Fo	*Iakby i v muzhyka bula ruka bila, to paniv by nendza zila.*	cP			If a peasant had a white hand then the landowners would be vexed.
work	*"Prypovidky"* ~	1944 ~	p. 68	If you work to a sweat, then you have a good appetite.	a m r	C Lo	*Iak porobyty do potu, to i popoisty v okhotu.*	cP	fR		
religion	*"Prypovidky"* ~	1944 ~	p. 68	It always works out well to pray to God.	a m r	A Lo	*Bohu molyt'sia zavzhdy pryhodyt'sia.*	x=y	nR		
religion	*"Prypovidky"* ~	1944 ~	p. 68	Put your hope in God but don't be lazy yourself.	a m r w	A Lo	*Na Boha nadiisia, ta i sam ne linuisia.*	SP	nR		

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weather	*"Prypovidky"* ~	1944 ~	p. 68	An evil spark will burn a field and then disappear itself.	c a w	C FoM	*Lykha iskra pole spalyt' i sama shchezne.*			1b 4	1b, p.222: "*Zla iskra vse pole spalyla I sama zhasla.*" (Form) {4} "*spalyt…zhasne.*" [They say this about a bad man who hurts others and does not benefit.] {village Nahuievychi, drohobyts'koho povitu}
health	*Untitled.* ~	1945 ~	p. 140	Harvest time came and a wife walks as if she is dead. The feast of St. Mary the Protectress came and (look!) the wife is healthy!	c e m s	C Leh	*Pryishla zhnyva - khodyt' zhinka, iak nezhyva; pryishla Pokrova dyvys'! Zhinka zdorova!*	ant	Al fR	2b	2b, p.118: "*Iak pryishly zhnyva - ia chut' zhyva, a iak pryishla Pokrova, ia stala zdorova .*" (Words) [When it is time to work, she feels sick. When the work is finished, she is healthy.]
marriage	*"Z Ust Naroda"* ~	1945 ~	p. 141	If you want to go to your family, you would make your way through water.	a w	AC Lo	*Do svoho rodu khoch cherez vodu.*		fR Re	2b	2b, p.228: "*Do svoho rodu khoch cherez vodu .*" [This regards those who love their parents so much that they would always help them.]
education	*"Prypovidky Pro Rozum I Nauku"* ~	1945 ~	p. 160	As long as you do not struggle, you will not learn.	a m w	A Lo	*Poky ne namuchyshsia, doty ne nauchyshsia.*	cP	3R fR	1b 2a	2a, p.218: "*Nema nauky bez muky.*" (Form) \\ 1b, p.437 {village Nahuievychi, drohobyts'koho povitu}
education	*"Prypovidky Pro Rozum I Nauku"* ~	1945 ~	p. 160	Education is silver and experience is gold.	a m	AC FoM an	*Nauka sriblo, a praktyka zoloto.*	ant	nR	1b	1b, p.436: "*Nauka sriblo, a praktyka zoloto.*" (Duplicate) [Education alone does not allow you to live in society.] {mistochko Zbarazh, zbaraz'koho povitu}
education	*"Prypovidky Pro Rozum I Nauku"* ~	1945 ~	p. 160	Education will neither be drowned by water nor burned by fire.	a m	AC FoM	*Nauky ni voda ne zatopyt' ni vohon', ne spalyt'.*	SP	nR	1b 2a 2b	1b, p.436: "*Nauky ni voda ne zatopyt, ni ohon' ne spalyt.*" (Duplicate) {Hnidkovs'kyi} \\ 2a, p.218: "*Nauky ni voda ne zabere, ni ohon' ne spalyt', ani zlodii ne vkrade .*" (Form) \ 2b, p.183: "*Nauky ni voda ne zatopyt' ni ohon' ne spalyt'.*" (Duplicate) [Education will stay with a person for their entire life. (all 3 proverbs essentially the same)]
education	*"Prypovidky Pro Rozum I Nauku"* ~	1945 ~	p. 160	What (young) Ivas did not learn, (older) Ivan will not know.	a m w	AC Foh MHy	*Choho Ivas' ne navchyvsia, toho Ivan ne bude znaty.*	ant		1b 2a	2a, p.147: "*Choho Ivas' ne navchyt'sia, toho Ivan ne zmozhe .*" (Words) [It is easy for the young to learn because the mind is robust.] \\1b, p.218: "*sia Ivas' ne navchyt'…bude vmity.*" (Words) [An older brain does not learn as quickly.]

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education	*"Prypovidky Pro Rozum I Nauku"* ~	1945 ~	p. 160	Education does not go into the forest but into the community.	c a m w	AC Foh Per	*Ne ide nauka v lis, ale v myr.*	ant		1b 2a 2b 3	1b, p.437: "*Ne ide nauka v lis, ale v myr.*" (Duplicate) {Ter} \ 1c, p.497: "*Nauka ne vede v lis, ale z lisa.*" (Form) {Stanislaviv, stanislavs'koho povitu} \\ 2a, p.218: "*Nauka ne ide v lis, ale v myr*." (Words) [People use and remember their education.] \ 2b, p.183: "*Nauka v lis ne vede, a z lisu vyvodyt'*." (Form) [Education helps fight life's troubles.] \\ 3, p.88: "*Nauka v lis ne vede, a z lisu vyvode.*" (Form) {village Katerynivka, Velykolepetys'koho raionu, Khersons'koi oblasti}
education	*"Prypovidky Pro Rozum I Nauku"* ~	1945 ~	p. 160	Education is not a big deal, but intelligence is a big deal.	a m w	A Lo	*Ne shtuka nauka, a shtuka rozum.*	ant	fR	1b	1b, p.437: "*Ne shtuka nauka, a shtuka rozum.*" (Duplicate)
intelligence	*"Prypovidky Pro Rozum I Nauku"* ~	1945 ~	p. 160	Learn until death, not just till old age.	a m r w	A Lo	*Vchysia rozumu ne do starosty, a do smerty.*	ant	Al	1c	1c, p.39: "*Vchysia rozumu ne do starosty, a do smerty.*" (Duplicate) {village Soroky, L'vivs'koho povitu}
intelligence	*"Prypovidky Pro Rozum I Nauku"* ~	1945 ~	p. 160	Do not rely on other people's smartness.	c a m w	A Lo	*Na chuzhyi rozum ne spuskaisia.*			1c	1c "*Na chuzhyi rozum ne spuskai si.*" (Letters) [Use your own head.] {Kolberg}
intelligence	*"Prypovidky Pro Rozum I Nauku"* ~	1945 ~	p. 160	Do not study until maturity. Study until the grave.	c a r w	A Lo	*Ne vchysia rozumu do zrostu, a do hrobovoi doshky.*	ant	Al As	1c	1c, p.39: "*Ne vchy rozomu do zrostu, a do hrobovoi doshky.*" (Letters) {Kobryns'kyi} Alliteration of "r" and "z". Assonance of "o".
intelligence	*"Prypovidky Pro Rozum I Nauku"* ~	1945 ~	p. 160	Awaken your intelligence and you will have good fortune.	a m r	A Lo	*Prybud' rozum, shchastia bude.*	cP	Cs	1c	1c, p.39: "*Prybud' rozum, shchastie bude.*" (Letters) [Without intelligence, there won't be any success.] {village Limna, turets'koho povitu} Consonance of *prybud', bude.*
intelligence	*"Prypovidky Pro Rozum I Nauku"* ~	1945 ~	p. 160	Where strength fails, smartness assists.	a r	A Lo	*De syla ne mozhe, tam rozum pomozhe.*	ant	fR	1c	1c, p.92: "*Iak syly ne staie, bery si za rozum.*" {village Nahuievychi, drohobyts'koho povitu} {Schleicher}

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intelligence	*"Prypovidky Pro Rozum I Nauku"* ~	1945 ~	p. 160	Whoever has mental accuity has success.	a r	A Lo	*U koho rozum, u toho i shchastia.*	x=y	fR	1c 2a	1c, p.80: "*U koho rozum, u toho i shchastie.*" (Letters) {Balyhorod, lis'koho povitu} \\ 2a, p.285: "*U koho rozum, u toho i shchastia.*" (Duplicate)
intelligence	*"Prypovidky Pro Rozum I Nauku"* ~	1945 ~	p. 160	If God takes away the mental faculties, even a blacksmith will not be able to build it.	c w	AC Lo	*Iak Boh rozum vidbere, to i koval' ne vkuie.*	cA	Al	1c 2a 4	1c, p.80: "*Koho Boh ukaraty khoche, tomu I rozum vidbere.*" (Version) {4} \\ 2a, p.22: "*Koho Boh khoche ukaraty, tomu rozum vidbyraie.*" (Version) [God takes away the intellect of those he wishes to punish.]
intelligence	*"Prypovidky Pro Rozum I Nauku"* ~	1945 ~	p. 160	It is better to lose (something) with a smart person than to find (something) with a dumb person.	a w	A Lo	*Lipshe z rozumnym zhubyty, iak z durnem znaity.*	x≥y	Al	1c	1c, p.41: "*Lipshe z rozumnym zhubyty, iak z durnem znaity.*" {village Soroky, l'vivs'koho povitu} [If you find something with a fool you will not be able to divide and share.] Alliteration of "z".
alcohol	*"Piani Dumky"* 4. ~	1945 ~	p. 160	Champagne is drunk only on someone else's dime. Koniak is drunk with borrowed money, whiskey with one's own.	a r	AC Loh	*Shampana piut' til'ky za chuzhi hroshi. Koniak za pozycheni. Horilku za svoi.*		nR		Near rhyme of *chuzhi hroshi, pozycheni, svoi.*
alcohol	*"Piani Dumky"* 5. ~	1945 ~	p. 160	Never put off for tomorrow what you can drink today.	a r w	A Lo	*Ne vidkladai nikoly toho do zavtra, shcho mozhesh vypyty nyni.*	ant	As		Assonance of "o" in *nikoly toho.*
education	*"Hadky I Vyhadky"* 1. ~	1946 ~	p. 102	Acquire not only education - but also the custom of learning.	a r w	A Lo	*Nabuvaite ne til'ky nauku, ale i zvychai uchytysia.*	ant	Al		Alliteration of "n".
rushing	*"Hadky I Vyhadky"* 2. ~	1946 ~	p. 102	He who likes to hurry is usually behind others.	a w	AC Lo	*Khto liubyt' duzhe spishytysia ie zvychaino pozadi druhykh.*	x=y		1c 2a	1c, p.159: "*Khto spishyt', toi liudei smishyt'.*" (Version) {L'viv} \ 1c: "Khto spishyt', toi s'mityt'." (Version) [Whoever hurries while carrying grain, leaves a lot behind.] \\ 2a, p.347: "*Iak cholovik spishyt'sia, to bida todi tishyt'sia.*" (Version)
money	*"Hadky I Vyhadky"* 3. ~	1946 ~	p. 102	When you want to get rid of a troublesome man, lend him some money.	a r	AC Lo	*Koly khochete pozbutysia vlizlyvoho cholovika, pozychte iomu hroshi.*	cP	hA		This also appears in KKF. Hidden alliteration of "L".
success	*"Hadky I Vyhadky"* 1. ~	1946 ~	p. 178	Every man is the architect of his own fortune.	a m	AC Lo	*Kozhnyi cholovik ie budivnychym svoioho shchastia.*	x=y	Al		Alliteration of "ch".

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gifts	*"Hadky I Vyhadky" 2.* ~	1946 ~	p. 178	A bought item is cheaper than a gift.	a	A Loh	*Kuplena rich ie deshevsha vid darovanoi.*	x ≤y	Al		Alliteration of "d".
life	*"Hadky I Vyhadky" 3.* ~	1946 ~	p. 178	We live in the world that is, not in the one that should be.	c	A Lo	*Zhyiemo na sviti takim, iak ie, a ne takim iakby povynen buty.*	ant			
education	*"Hadky I Vyhadky" 4.* ~	1946 ~	p. 178	Man's best friend is a book.	a	AC FoM Per	*Naiipshym tovaryshem cholovika ie knyzhka.*	x=y			
success	*"Hadky I Vyhadky" 5.* ~	1946 ~	p. 178	Fortune only clings to the courageous.	a m	A Lo	*Shchastia derzhyt'sia lyshe vidvazhnykh.*	cP			
integrity	*"Hadky I Vyhadky" 6.* ~	1946 ~	p. 178	Live or die with integrity.	a r	A Lo	*Zhyi abo umry chesno.*	ant			
courage	*"Hadky I Vyhadky" 7.* ~	1946 ~	p. 178	A man who has courage never needs a weapon.	a m	A Lo	*Cholovik v iakoho ie vidvaha, nikoly ne potrebuie oruzhzhia.*	cA	Al		Alliteration of "v".
time	*"Hadky I Vyhadky" 9.* ~	1946 ~	p. 178	Sometimes never comes.	c a m w	A Lo	*Kolys' nikoly ne prykhodyt'.*	tc			
vanity	*"Hadky I Vyhadky" 10.* ~	1946 ~	p. 178	Narcissism is the biggest misfortune of humanity.	c m w	A Lo	*Samoliubstvo ie naibil'shym neshchastiam liudstva.*	x=y	nR		Near rhyme of *naibil'shym neshchastiam.*
lies	*"Hadky I Vyhadky" 11.* ~	1946 ~	p. 178	Sometimes educated words hide lies within them.	c a w	A Lo	*Chasom vysokovcheni slova mistiat' v sobi velyku brekhniu.*	x=y	Al		Alliteration of "s".
darkness	*"Hadky I Vyhadky" 12.* ~	1946 ~	p. 178	It will surely turn dark when you close your eyes.	a w	C Lth	*Napevno stane temno, koly zamknete ochi.*	cP	nR Al		Near rhyme of *napevno, temno.* Alliteration of "n".
intelligence	*"Hadky I Vyhadky" 13.* ~	1946 ~	p. 178	When you admit that you once were stupid, this is a sign of your wisdom.	a	A Lo	*Nakoly pryznaietes', shcho kolys' buly hlupym, to tse znak vashoi mudrosty.*	cP			
education	*"Hadky I Vyhadky" 14.* ~	1946 ~	p. 178	One may endow possessions onto you, but not smartness. You must acquire smartness on your own.	a w	A Lt	*Vlasteiu mozhna nadilyty vas, ale ne mudristiu. Il vy musyte sami sobi zdobuty.*				

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work	*"Hadky I Vyhadky" 15.* ~	1946 ~	p. 178	One minute of imprudence ruins an entire day's work.	a w	A Lo	*Odna minuta neoberezhnosty nyshchyt' tsilodennu robotu.*	cA	Al		Alliteration of "n".
gifts	*"Hadky I Vyhadky" 16.* ~	1946 ~	p. 178	Whoever does not receive anything does not have anything to return.	a w	A Lo	*Khto ne pryimaie nichoho, ne maie shcho i zvertaty.*	cP			
morals	*Untitled. 1.* ~	1946 ~	p. 183	Conscience provides room for justice.	a m w	A FoM	*Sumlinnia ie pokoiem spravedlyvosty.*	x=y	Al	2a	2a, p.264: "*Khto sumlinnia ne maie, toi pravdy ne znaie.*" Alliteration of "s". (Version)
goodness	*"Hadky I Vyhadky" 1.* ~	1946 ~	p. 60	A man should think in such a way that everyone could look into his heart.	a m r	A Lo	*Cholovik povynen dumaty tak, shchob kozhnyi mih zahlianuty do ioho sertsia.*				This also appears in KKF
education	*"Hadky I Vyhadky" 3.* ~	1946 ~	p. 60	It is a shame to study and then to live like a fool.	c a m w	A Lo (Si)	*Shkoda vchytysia i zhyty po durnomu.*	x=y	nR		Near rhyme of *vchytysia, zhyty.* This also appears in KKF
work	*"Hadky I Vyhadky" 4.* ~	1946 ~	p. 60	Truly independent is the man who supports himself in life by way of his own energies.	a m	A Lo	*Diisno nezavysnym ie toi, khto vderzhuie sebe pry zhyttiu svoimy vlasnymy sylamy.*	x=y	Al		Alliteration of "s", "v" and "L".
success	*"Hadky I Vyhadky" 5.* ~	1946 ~	p. 60	There are people who know how to win by struggling, but who do not know how to use a victory.	c a w	A Lo	*Ie liudy shcho znaiut' iak vyboroty pobidu, ale ne znaiut' iak ii uzhyvaty.*	ant			
work	*"Hadky I Vyhadky" 6.* ~	1946 ~	p. 60	There are no foolish professions, just foolish people.	c a m	A Lo	*Nema nerozumnykh fakhiv, ie lyshe nerozumni liudy.*	ant	Re		
vanity	*"Hadky I Vyhadky" 2.* ~	1946 ~	p. 62	Whoever looks at himself too much looks within himself too little.	c a m w	A Lo	*Khto dyvyt'sia na sebe za bahato, dyvyt'sia za malo v sebe.*	cA	Re		
speech	*"Hadky I Vyhadky" 3.* ~	1946 ~	p. 62	The words of a man are a mirror to his thoughts.	a m w	A Lo	*Mova cholovika ie zerkalom ioho dumok.*	x=y	As		Assonance of "o".
faith	*"Hadky I Vyhadky" 4.* ~	1946 ~	p. 62	Hope is the yeast in the bread of life.	a	AC Lo an	*Nadiia - tse drizhdzhia v khlibi zhyttia.*	x=y	mR Al		Alliteration of "zh".

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bragging	*"Hadky I Vyhadky"* 5. ~	1946 ~	p. 62	Every important man has enemies about whom he boasts.	c w	AC Lo	*Kozhnyi velykyi cholovik maie vorohiv, iakymy vin velychaiet'sia.*	x=y		1c	1c, p.312: "*Kozhdyi cholovik maie svoiu zvizdu.* " (Version) [A folk belief about the fatalism of life.] {village Kotuziv, pidhaiets'koho povitu} This also appears in KKF
positivity	*"Hadky I Vyhadky"* 6. ~	1946 ~	p. 62	People who have noble thoughts never feel let down.	a m	A Lo	*Opushchenymy nikoly ne chuiut'sia ti, shcho maiut' shliakhotni dumky.*	x=y			
forgiving	*"Hadky I Vyhadky"* 8. ~	1946 ~	p. 62	People who love to forgive the offences of others have no offences.	a m	A Lo	*Liudy, iaki liubliat' prashchaty provyny druhym, ne maiut' niiakykh provyn.*	x=y	Al		Alliteration of "p".
planning	*"Hadky I Vyhadky"* 1. ~	1946 ~	p. 87	Prepare for the worst and the best will arrive.	a r	A Lo	*Pryhotuites' do naihirshoho, a nailipshe samo pryide.*	ant	Cs As		Consonance and assonance of *naihirshoho, nailipshe.*
life	*"Hadky I Vyhadky"* 3. ~	1946 ~	p. 87	A life without purpose is the same as a ship without a rudder.	c a w	AC Lo M	*Zhyttia bez tsily ie te same, shcho korabel' bez kermy.*	x=y	nR Al		Near rhyme of *ie te same kermy*. Alliteration of "b" and "L".
friendship	*"Hadky I Vyhadky"* 4. ~	1946 ~	p. 87	Friendship increases happiness and distributes grief.	c a w	A Lo	*Tovarystvo zbil'shaie radist' i dilyt' smutok.*	ant			
work	*"Hadky I Vyhadky"* 5. ~	1946 ~	p. 87	Where there are many commands, there is little work.	c a w	A Lo	*De bahato prykaziv, tam malo roboty.*	cA			
power	*"Hadky I Vyhadky"* 6. ~	1946 ~	p. 87	When two people ride on a horse, one person rides at the back.	a r	C Lo	*Nakoly dvokh liudei ide na kony, to odyn z nykh ide pozadi.*	cP			
power	*"Hadky I Vyhadky"* 7. ~	1946 ~	p. 87	He who cannot command himself is a slave to others.	c a w	A Lo	*Toi, khto ne vmiie sobi prykazuvaty ie nevil'nykom druhykh.*	x=y			
nature	*"Hadky I Vyhadky"* 1. ~	1947 ~	p. 120	Whoever obeys the laws of nature is healthy and wealthy.	a m r	A Lo	*Khto povynuiet'sia zakonovy pryrody, toi ie zdorovyi i bahatyi.*	x=y	As		Assonance of "o".
ability	*"Hadky I Vyhadky"* 2. ~	1947 ~	p. 120	A man of great ability is a burden in jolly company.	c a w	A Lo	*Cholovik velykykh zdibnostei ie tiaharem u veselim tovarystvi.*	x=y			
truth	*"Hadky I Vyhadky"* 3. ~	1947 ~	p. 120	The simplest truth is the best.	a m	A Lo	*Naiprostisha pravda ie naihamisha.*	x=y	fR Al		

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speech	*"Hadky I Vyhadky" 4.* ~	1947 ~	p. 120	Only a quick-thinking man knows when he needs to be silent.	a m	A Lo	*Lyshe skorodumaiuchyi cholovik znaie koly treba movchaty.*	x=y			
crowd	*"Hadky I Vyhadky" 6.* ~	1947 ~	p. 120	The greatest despot is a multi-headed giant…a crowd.	a w	AC LoM	*Naibil'shym despotom ie mnohoholovyi velykan - tovpa.*	x=y			
flattery	*"Hadky I Vyhadky" 7.* ~	1947 ~	p. 120	Flattery will not hurt us as long as we will not flatter ourselves.	a m	A Loh	*Pidkhlibstvo ne poshkodyt' nam, koly ne budemo skhlibliaty sobi samym.*	cP			
bribery	*"Hadky I Vyhadky" 8.* ~	1947 ~	p. 120	People who allow themselves to be bribed are the worst slaves.	c m w	C FoM	*Liudy, kotri daiut'sia pidkupliuvaty, ie naihirshymy nevil'nykamy.*	x=y	Al As		Alliteration of "n". Assonance of last two words.
law	*"Hadky I Vyhadky" 10.* ~	1947 ~	p. 120	People who cannot govern must obey foreign rule.	c a w	A Lo	*Liudy, iaki ne vmiiut' riadyty, musiat' povynuvatys' chuzhii upravi.*	cP			
justice	*"Hadky I Vyhadky" 11.* ~	1947 ~	p. 120	Whoever treats you unjustly will never forget you for that.	w	A Lo	*Toi khto vas skryvdyt', nikoly ne zabude vam toho.*	x=y			
faith	*"Hadky I Vyhadky" 12.* ~	1947 ~	p. 120	Superstitions are the religion of the unenlightened.	c m w	A FoM	*Zabobon ie religiieiu temnoho.*	x=y			
knowledge	*"Hadky I Vyhadky" 13.* ~	1947 ~	p. 120	A man who knows nothing works in such a way so that everybody would know about this.	c a w	A Lo	*Cholovik, iakyi nichoho ne znaie, robyt' tak, aby vsi pro tse znaly.*	cP			
war	*"Hadky I Vyhadky" 15.* ~	1947 ~	p. 120	Whoever fears wounds should not come near the warfront.	c a w	AC Lo	*Khto boil'sia ran, toi ne povynen zblyzhytysia do voinnoho frontu.*	cA			
secret	*"Hadky I Vyhadky" 17.* ~	1947 ~	p. 120	A secret increases danger just as a mist enlarges the sun.	a m w	AC LoSi	*Taiemnytsia zbil'shuie nebezpeku tak, iak imla zbil'shuie sontse.*	SP	Re		
scolding	*"Hadky I Vyhadky" 18.* ~	1947 ~	p. 120	Whoever punishes with revenge commits suicide.	c a m w	A Lo	*Khto karaie z pimsty, toi popovniuie samovbyvstvo.*	ant	Al		Alliteration of "p".
mistakes	*"Hadky I Vyhadky" 19.* ~	1947 ~	p. 120	Through ignorance we commit errors - from errors we learn.	a m w	A Lo	*Z nevizhestva popovniuiemo pomylky, na pomylkakh my vchymosia.*	ant	Re Al		Alliteration of "p".

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friendship	*"Hadky I Vyhadky" 20.* ~	1947 ~	p. 120	The greatest happiness in life is the conviction that people love you.	a	A Lo	*Naibil'shym shchastiam zhyttia ie perekonannia, shcho vas liubliat'.*	x=y	hA		Hidden alliteration of "sh".
lies	*"Hadky I Vyhadky" 21.* ~	1947 ~	p. 120	He who does not have a good memory should not lie.	a w	A Loh	*Toi, khto ne maje dobroi pamiaty, ne povynen brekhaty.*	x=y	Al		Alliteration of "p".
love	*"Hadky I Vyhadky" 22.* ~	1947 ~	p. 120	The most courageous are the most tender-hearted. Those who love are the most courageous.	a r	A Lo	*Naividvazhnishi ie naimiakshi sertsem. A ti, shcho liubliat' - ie naibil'she vidvazhni.*	SP	Re Al		Alliteration of "L" and repetition of "nai".
gifts	*"Hadky I Vyhadky" 23.* ~	1947 ~	p. 120	To slowly give or not take - it is the same thing.	a	A Lo	*Povil'no davaty abo ne braty - ie te same.*	x=y	fR mR		
success	*Untitled.* ~	1947 ~	p. 139	It does not pay to chase after great things when little things lie all around us.	a w	A Lo	*Ne poplachuiet'sia honyty za velykymy richamy todi, iak mali richy lezhat' dovkruhy nas.*	cA			
heaven	*"Hadky I Vyhadky" 1.* ~	1947 ~	p. 146	You will open every door with a golden key - except for the door to heaven.	a m w	AC Fou MHy	*Zolotym kliuchem vidchynyte kozhni dveri, lyshe ne dveri do neba.*	ant	mR Al	1b	1b, p.272: "*Zolotyi kliuch kozhdyi zamok otvoryt* ." (Version) {village Kukyziv, l'vivs'koho povitu} \ 1b, p.272: "*Zolotym kliuchem kozhdyi zamok otvorysh.*" (Version) {village Krekhiv, Zhovkivs'koho povitu} \\ 2a, p.144: "*Zolotyi kliuch vidchyniaie kozhni dveri, ale ne nebesni.*" (Words)
harm	*"Hadky I Vyhadky" 2.* ~	1947 ~	p. 146	Doing nothing is the same as doing harm.	c a w	A Lo	*Ne robyty nichoho tse te same, shcho robyty zlo.*	x=y	mR		
pitiful	*"Hadky I Vyhadky" 3.* ~	1947 ~	p. 146	It is not the man who does not have a lot that is poor. It is the man who wants a lot who is poor.	c a m w	A Lo	*Bidnym ne ie toi, iakyi ne bahato maie, ale toi, iakyi bahato khoche maty.*	ant	Re		
speech	*"Hadky I Vyhadky" 4.* ~	1947 ~	p. 146	Many people have ruined themselves with their own tongues.	c a m w	C Foh Mhy	*Bahato liudei zarizalysia svoimy vlasnymy iazykamy.*	x=y	uR	1b 2a	1b, p.360; "*Hirshe bolyt vid iazyka, iak vid nozha.*" (Version) {village Hryhoriv R., rohatyns'koho povitu} \\ 2a, p.351: "Hirshe bolyt' vid iazyka, iak vid nozha rana velyka." (Version) \ p.352: "*Iazyk zo staly ne buvaie, ale prote vrubaie* ." (Version) [The tongue can make a larger wound than a knife can.]

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
listening	*"Hadky I Vyhadky" 5.* ~	1947 ~	p. 146	A man who does not listen to any advice cannot be helped.	c a m w	A Lo	*Cholovikovy, iakyi ne slukhaie nichyiei rady, ne mozhna pomochy.*	cP			
truth	*"Hadky I Vyhadky" 6.* ~	1947 ~	p. 146	Never turn your back to the truth but always look falsehood in the eye.	a m w	AC Foh Per	*Nikoly neobertaitesia plechyma do pravdy, a zavshe dyvit'sia brekhni v ochi.*	SP	Al		Alliteration of "p".
memory	*"Hadky I Vyhadky" 7.* ~	1947 ~	p. 146	We quickly forget about that which we do not want to remember.	c m w	A Lo	*My skoro zabuvaiemo pro te, iake ne khochemo pamiataty.*	SP			
money	*"Hadky I Vyhadky" 8.* ~	1947 ~	p. 146	When you want to know the value of money, borrow some.	a m r	AC Lo	*Koly khochete znaty vartist' hroshei, to pozychte sobi trokhy.*	cP			
necessity	*"Hadky I Vyhadky" 9.* ~	1947 ~	p. 146	Necessity is a great master, but a good teacher.	a w	A FoM	*Konechnist' ie velykym panom, ale dobrym uchytelem.*	ant			
character	*"Hadky I Vyhadky" 10.* ~	1947 ~	p. 146	It is better not to have good intelligence than not to have a good character.	a	A Lo	*Lipshe ne maty dobroho rozumu, iak ne maty dobroho kharakteru.*	cP	Re		
wisdom	*"Hadky I Vyhadky" 11.* ~	1947 ~	p. 146	The years should bring not only old age but wisdom.		A Lo dM	*Roky povynni prynesty vam ne til'ky staryi vik, ale i mudrist'.*	x=y	Al		Dead metaphor: years bringing.
life	*"Hadky I Vyhadky" 12.* ~	1947 ~	p. 146	The most loyal beauty is the beauty of a good life.	a	A Lo	*Naivirnisha krasa tse krasa harnoho zhyttia.*	x=y	mR Re		
harm	*"Hadky I Vyhadky" 14.* ~	1947 ~	p. 146	Whoever does harm to another harms himself.	c m w	A Lo	*Khto robyt' zle dlia druhykh, toi robyt' zle dlia sebe samoho.*	x=y	Al		
knowledge	*"Hadky I Vyhadky" 15.* ~	1947 ~	p. 146	Time and diligence produce new understanding every day.	a m	A Lo	*Chas i pyl'nist' produkuie kozhnoho dnia nove znannia.*	x=y	mR Al		Alliteration of "p" and "n".
intelligence	*"Hadky I Vyhadky" 16.* ~	1947 ~	p. 146	What fools admire, smart people approve.	c w	A Lo	*Shcho duraky podyvliaiut', te mudri odobriuiut'.*	ant			
knowledge	*"Hadky I Vyhadky" 17.* ~	1947 ~	p. 146	Let every man do that which he knows best.	a m r	A Lo	*Nekhai kozhnyi cholovik robyt' te, shcho nailipshe znaie.*	x=y			

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lost	*"Hadky I Vyhadky" 18.* ~	1947 ~	p. 146	It is better to return than to get lost.	a r w	A Lo	*Lipshe vernutysia nizh zabludyty.*	x≥y			
harm	*"Hadky I Vyhadky" 19.* ~	1947 ~	p. 146	The only one who threatens the innocent is he who hides the guilty.	c a m w	A Lo	*Lyshe toi zahrozhuie nevynnym, khto zakryvaie vynuvatykh.*	x=y	aA		Alternate alliteration of "z" and "v".
knowledge	*"Hadky I Vyhadky" 24.* ~	1947 ~	p. 146	Only an unenlightened man does not see the greatness in the small matters.	c a w	A Lo	*Lyshe temnyi cholovik ne bachyt' velychi v dribnytsi.*	x≠y	fR		Feminine rhyme of *velychi, dribnytsi.*
sorrow	*"Hadky I Vyhadky" 25.* ~	1947 ~	p. 146	Every sorrow has 20 shadows caused by you.	c a w	A Lo	*Kozhnyi zhal' maie dvadtsiat' tinei, sprychynenykh vamy samymy.*	x=y	fR		Feminine rhyme of *vamy samymy.*
work	*"Hadky I Vyhadky" 26.* ~	1947 ~	p. 146	A useless life is the person who lives but does not work.	a c m w	A Lo	*Marne zhyttia ie toi liudyny, iaka zhyie, a nichoho ne robyt'.*	x=y			
secret	*"Hadky I Vyhadky" 28.* ~	1947 ~	p. 146	Tell a secret to your servant and you will become his servant.	a w	AC Loh 2p	*Skazhit' tainu svoiomu sluzi, a stanete ioho sluhoiu.*	x=y	Al		Alliteration of "s".
truth	*1 "Narodni Prypovidky"* ~	1947 ~	p. 184	Where there is a lot of shouting there is little truth.	c a m w	AC Loh	*De bahato kryku, tam malo pravdy.*	ant	As	1b	1b, p.310: "*De mnoho kryku, tam malo pravdy.*" (Words) [There is no peace in shouting and peace is required for truth.] {Kobryns'kyi} {Adalberg} {Wander}. Assonance of "a".
laziness	*2 "Narodni Prypovidky"* ~	1947 ~	p. 184	Whoever is lazy does not have to eat.	c a w	AC Loh	*Khto ledashcho, tomu isty nema shcho.*	cA	fR	1b	1b, p.340: "*Khto ledashcho, tomu isty nema shcho.*" (Duplicate) [They will not feed him in vain.] {Kobryns'kyi}. Feminine rhyme of *ledashcho* with *nema shcho.*
laziness	*3 "Narodni Prypovidky"* ~	1947 ~	p. 184	Just lying there will not produce clothes, and sleeping will not produce a horse.	a c m w	C Lth Foh Mme	*Z lezhi ne bude odezhi, a z spannia konia.*	SP	fR mR hA	2a 2b	2a, p.180: "*Za lezhinnia nema odinnia, a za spannia ne kupysh konia* ." (Words) [He who does not work, does not have anything.] \ 2b, p.156: "*Z lezhi ne bude odezhi, a z spannia - konia* ." (Duplicate) Hidden alliteration of "d".
respect	*4 "Narodni Prypovidky"* ~	1947 ~	p. 184	Pray before the icon, bow to an older person and show the sign for "zero" to an idiot.	a r m	AC Loh	*Pered obrazom molys', starshomu poklonys', a durnevy duliu dai.*	ant	mR Al	1b	*Pered obrazom molys', starshomu poklonys', a dum'ovy duliu dai.* (Letters) {Darowski}

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family	5 "*Narodni Prypovidky*" ~	1947 ~	p. 184	There is no merchandise store where you could buy a father and mother.	a w	C Lt Me	*Nema takoho kramu, de kupyvby tata i mamu.*	x≠y	fR Al	1b 2a	1b, p.303: "*Nema takoho kramu, de by kupyv tata I mamu*." (Letters) {Luchakivs'kyi} \\ 2a, p.168: "*Nema takoho kramu, aby kupyv tata i mamu*." (Words) Alliteration of "k" and "t".
misfortune	6 "*Narodni Prypovidky*" ~	1947 ~	p. 184	Do not complain about the bad because there will still be worse.	a w	A Lo	*Ne narikai na zle, bo shche hirshe bude.*	cP	mR Al	1b 2a	1b, p.434: "*Ne narikai na zle, bo shche hirshe bude*." (Duplicate) {village Sorotsko, skalats'koho povitu} \\ 2a, p.216: "*Ne narikai na zle, bo ishche hirshe bude*." (Letters)
farming	7 "*Narodni Prypovidky*" ~	1947 ~	p. 184	Even a black sown field produces white bread.	a	C Lo dM	*I chorna nyva bilyi khlib rodyt'.*	x=y	hA As	1b 2a	1b, p.447: "*I chorna nyva bilyi khlib rodyt*." (Duplicate) {Hinidkovs'kyi} \\ 2a, p.225: "*I chorna nyva bilyi khlib vrodyla*." (Letters) [Chornozem is the most fertile land for producing white bread.]
stealing	8 "*Narodni Prypovidky*" ~	1947 ~	p. 184	Your own thing mended is better than another thing that is stolen.	a m w	A Lo	*Lipshe svoie latane, iak chuzhe khvatane.*	x≥y	3R Al	1b 2a 2b	1b, p.337: "Lipshe svoi latane, no ne khvatane." (Words) {Hnidkovs'kyi} {Adalberg} \\ 2a, p.179: "Lipshe svoie latane, iak chuzhe khvatane." (Duplicate) \ 2b, p.155: "Latane, ta ne khvatane, a zaroblene mozoliamy." (Version)
stealing	9 "*Narodni Prypovidky*" ~	1947 ~	p. 184	A stolen item is sweet at first - but then bitter.	a m w	C FoM	*Kradene zrazu solodke, a potim hirke.*	ant	fR As	1b	1b, p.301: "*Shcho kradene, to zrazu solodke, a potim hirke.*" (Words) [A thief immediately feels bad about stealing an item so he hurries to get rid of or sell it.] {misto Drohobych, drohobyts'koho povitu}
purity	10 "*Narodni Prypovidky*" ~	1947 ~	p. 184	Even if you were to be crystal pure you will not escape slander.	a w	A LoM	*Bud' i kryshtal'ovyi, ne uidesh obmovy.*	ant	nR	1b	1b, p.312: "*Bud' kryshtal'ovyi, ne uidesh obmovy.*" (Letters) [Slander precisely sticks to the best of people.] {Hnidkovs'kyi}. Near rhyme of *kryshtal'ovyi, obmovy*.

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work	*11 "Narodni Prypovidky"* ~	1947 ~	p. 184	The type of rafter determines the type of patch. The type of work determines the type of pay.	a	C Lohan	*Iaka krokva taka i lata, iaka robota, taka zaplata.*	SP	fR	1b 2a 4	1b, p.315: "*Iaka krokva, taka i lata; iaka robota taka i zaplata.*" (Letters) [The first half is added for rhyming purposes only and does not make sense with the second half.] {4, p.113.} \\ 2a, p.283: "*Iaka robota, taka i zaplata.*" (Version) Feminine rhyme throughout.
education	*12 "Narodni Prypovidky"* ~	1947 ~	p. 184	As long as he does not struggle, he will not learn.	c a m w	A Lo	*Doky ne namuchyt'sia, doty ne navchyt'sia.*	cP	uR fR	1b 2a	2a, p.218: "Nema nauky bez muky." (Form) \\ 1b, p.437 {village Nahuievychi, drohobyts'koho povitu} Unaccented rhyme of *namuchyt'sia, navchyt'sia*. Feminine rhyme of *doky, doty*.
stone	*13 "Narodni Prypovidky"* ~	1947 ~	p. 184	It is easy to throw a stone into water, but it is hard to retrieve it.	a m w	C Lo FoM	*Lehko kamin' u vodu kynuty, a tiazhko distaty.*	ant	nR Al	1b	1b, p.338: "*Lehko kamin' u vodu verechy, a t'yzhko distaty.* (Words) [It is easy to do damage but hard to fix it.] {village Iasenytsia Sil'na, drohobyts'koho povitu}. Near rhyme of *kynuty, distaty*. Alliteration of "k".
love	*14 "Narodni Prypovidky"* ~	1947 ~	p. 184	Let her have a crooked hip, as long as she is loving to your heart.	a m r	AC Lo	*Nai bude kryvokluba, aby bula sertsiu liuba.*	cA	fR Al As	1b 2a	2a, p.171: "*Khai bude kryvokluba, aby bula sertsiu liuba* ." (Duplicate) \\ 1b, 309: "*Nai bude l…*" (Letters) {village Holobutiv, stryis'koho povitu}
eating	*15 "Narodni Prypovidky"* ~	1947 ~	p. 184	While the lazy bones lies in bed the active person will eat his fill.	a m	C Loh	*Poky lezhen' nalezhyt'sia, to vstaiko naist'sia.*	ant	R Re	1b	1b, p.341: "*Poky lezhen' nalezhytsi, to vstaiko naist' si.*" (Letters) [A man says this about his lazy family.] {village Nahuievychi, drohobyts'koho povitu}

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marriage	*16 "Narodni Prypovidky"* ~	1947 ~	p. 184	Pull bark when it releases from the wood. Then get married when men are willing to take you.	a r	C FoM Loh	*Todi dery lyko, koly vidstaie, todi idy zamuzh, iak berut'.*	SP	an pAl	1b 2a	blacksmith \ 1b, p.344: "*Tohdy dry lyko, iak derut; tohdy idy zamuzh, iak berut.*" (Words) {village Sorotsko, skalats'koho povitu} \ 1b, p.344: "*Tohdy lyka dry, koly sia drut; tohdy divku dai, koly berut.*" (Words) {Petrushevych} [Both of the above pertain to young women (or their parents) trying to choose a suitor.] \ 1b, p.344: "*Tohdy lyko dry, koly vidstaie.*" (Form) {village Nahuievychi, drohobyts'koho povitu} \ 1b, p.344: "*Tohdy dry lyka, iak mozhna.*" (Form) {Luchakivs'kyi} {Adalberg} {Schleicher} \\ 2a, p.181: "Dery lyko, koly vidstaie." (Form) [Do everything in its proper time.] "Todi dery lyka, koly derut', todi dochku davai zamizh, koly berut'." (Words) Alliteration of "L" and "k". Anaphora of todi.
laziness	*17 "Narodni Prypovidky"* ~	1947 ~	p. 184	A lazy person will even get wet in his own home.	a c m w	AC Foh	*Linyvyi i v svoii khati zmokne.*	x=y		1b 4	1b, p.355: "*Linyvyi i v svoli khati zmokne.*" (Duplicate) [...because he will not fix it in advance.]{4, p.51}
laziness	*18 "Narodni Prypovidky"* ~	1947 ~	p. 184	Whoever is in the shade in summer is starving in the winter.	c a m w	C Foh	*Khto v liti v kholodi, toi v zymi v holodi.*	cP	3R	1b 2a	1b, p.358: "Komu v liti kholod, tomu v zymi holod." (Words) {village Zhuraky, bohorodchans'koho povitu} \ 1b, p.132: "*Khto v zhnyva v kholodku, toi u zymi v holodku.*" (Words) \\ 2a, p.187: "Komu v liti kholod, tomu v zymi holod." (Letters) [Whoever does not work in the summer will not have enough food in the winter.] (other semantically similar proverbs, p.187)
intelligence / money	*19 "Narodni Prypovidky"* ~	1947 ~	p. 184	It is better to have an intelligent mind than money.	a m r w	A Lo	*Lipshyi rozum, iak hotovi hroshi.*	x≥y	fR Al As	1b 4	1b, p.356: "*Lipshyi rozum, iak hotovi hroshi.*" (Duplicate) [Without intelligence you will lose your money.] {4} Feminine rhyme of *hotovi hroshi*. Assonance of "o". Alliteration of "h".

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quality	20 *"Narodni Prypovidky"* ~	1947 ~	p. 184	The quality of miller determines the quality of the mill. The quality of father determines the quality of son.	a m	C Loh an	*Iakyi mel'nyk, takyi mlyn, iakyi bat'ko, takyi syn.*	SP	mR Al As	1b 2a 4	2a, p.199: "*Iakyi mel'nyk, takyi mlyn, iakyi bat'ko, takyi syn* ." (Duplicate) \\ 1b, p.388 "*otets'*" (Words) {4, p.115}. Masculine rhyme of *mlyn, syn* and *takyi, Iakyi.* Alliteration of "k" and "L". Assonance of "a".
eating	21 *"Narodni Prypovidky"* ~	1947 ~	p. 184	Small children eat bread and big ones eat at your heart.	c a w	AC Foh MZ	*Mali dity idiat' khlib, a velyki sertse.*	ant	Al As	1b	1b, p.373: "*Mali dity idiet khlib, a velyki sertse*. (Letters) [Small children cost money to feed, while older ones are a worry.] Alliteration of "d" and "L". Assonance of "I".
work	22 *"Narodni Prypovidky"* ~	1947 ~	p. 184	To plow with cows and to work with Poles - is all the same devil.	c a w	C Loh an Per	*Korovam oraty a Liakham robyty - odyn chort.*	SP	Al As	1b 2a	racist. 1b, p.369: "Liakh a khort, to ieden sort." (Version) \\ 2a, p.193: "Liakh I chort, to odyn khort." (Version) [The Pole and the devil are both the same bad hunting dog.] Alliteration of "r" and assonance of "o".
money	23 *"Narodni Prypovidky"* ~	1947 ~	p. 184	The years that inflated the sides have passed.	a w	AC Feh M Lh	*Mynuly ti roky, shcho rozpyralysia boky.*	x=y	fR Al As	1b 2a 2b	1b,p.393: "*Mynuly tii roky, shcho rozpyraly sia boky.*" (Duplicate) {4} \\2a, p.201: "*Mynulysia ti roky, koly rozpyralysia boky* ." (Words) [The years of living lavishly have ended.] \ 2b, p.172: "*Mynulys' ti roky, shcho rozpyralys' boky* ." (Letters) Assonance of the first phrase with the second phrase.
	24 *"Narodni Prypovidky"* ~	1947 ~	p. 184	If there is something, it will pass. If there is nothing, then we will get by without it.	a m r w	A Lo	*Ie, to mynet'sia, a nema to obiidet'sia.*	ant	fR Al	1b 2a	1b, p.86: "*Iak ie - myne si, iak nema - obiide si.*" (Words) {village Nahuievychi, drohobyts'koho povitu} \\ 2a, p.201: "*Ie - to mynet'sia - a nema to obiidet'sia* ." (Duplicate)
gifts	25 *"Narodni Prypovidky"* ~	1947 ~	p. 184	It is a pleasure to give to someone who does not want to take.	c m	AC Foh M2p	*Mylo tomu davaty, khto ne khoche braty.*		fR Al As	1b 2a	1b, 392: "*Mylo tomu davaty, khto ne khoche braty* ." (Duplicate) {Hnidkovs'kyi} \\ 2a, p.200: "*Mylo tomu davaty, shcho ne khoche braty* ." (Words) [The miser will only offer gifts when he is certain that people will not accept these.] Assonance of "o".

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sneering	26 *"Narodni Prypovidky"* ~	1947 ~	p. 184	Do not sneer at Mykyta because Mykyta can sneer too.	c a m w	AC Foh	*Ne kpyty z Mykyty, bo I Mykyta vmiie kpyty.*	cA	Re fR	1b 2a	1b, p.300: "Ne kpyty z Mykyty, bo Mykyta sam umiie kpyty." (Words) {Luchakivs'kyi} \\ 2a, p.168: "Ne kpy sobi z Mykyty, bo Mykyta vmiie kpyty." (Words) [Do not mock me because I could mock you more.]
evil	27 *"Narodni Prypovidky"* ~	1947 ~	p. 184	Day reveals what night does.	m w	C FoM	*Shcho nich zrobyt', to den' pokazhyt'.*	cA	fR hA	1b	1b, p.454: "*Shcho nich zrobyt', to den' pokazhyt'*." (Duplicate) [Evil committed at night will show itself in the day.] {Hnidkovs'kyi} {Krumbacher} {Wander}. Hidden alliteration of "ch".
goodness	28 *"Narodni Prypovidky"* ~	1947 ~	p. 184	We are not the type of people who amount to nothing.	m	A Lo	*I my ne z tykh, shcho nichoho z nykh.*	x≠y	mR Al As		Assonance of "y" with "e". Alliteration of "ch"
speech	29 *"Narodni Prypovidky"* ~	1947 ~	p. 184	There is honey on the tongue, but poison under the tongue.	c a m w	C FoM	*Na iazytsi mid, a pid iazykom id'.*	ant	mR Re	1c 2a 3	Our words are nice and not so nice. A metaphor for seeing opposite perspectives. 1c, p.360: "*Na iazytsi mid, a v sertsy lid.*" (Form) [They say this about a deceitful flatterer.] \\ 2a, p.294: "*Na iazytsi mid, a pid zykom lid*." (Words) [The words are sweet, but the thoughts are evil.] \\ 3, p.146: "*Na iazytsi husto, a na dilo pusto.*" (Form) {village Chubarivka, Polohivs'koho raionu, Zaporiz'koi oblasti} \ 3, p.146: "*Na iazytsi medok, a na dumtsi l'odok.*" (Words) {village Verkhnia Krynytsia, Vasylivs'koho raionu, Zaporiz'koi oblasti} \ 3, p.146: "*Na iazytsi medok, a pid iazykom l'odok.*" (Words) {Velyka Lepetykha, Velykolepetys'koho raionu, Khersons'koi oblasti}

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
shame / bragging	30 *"Narodni Prypovidky"* ~	1947 ~	p. 184	The things of which a smart man is ashamed are the same things of which a fool boasts.	c a m w	A Loh	*Chym mudryi stydaiet'sia, tym dumyi velychaiet'sia.*	ant	3R mR As	1b 2a	1b, p.416: "*Chym sia mudryi stydaie, tym sia dumyi velychaie.*" (Words) {4, p.107} \\ 2a, p.209: "*Chym mudryi stydaiet'sia, tym duren' velychaiet'sia* ." (Letters) [A fool boasts of that which a wise man is ashamed.] Triple rhyme of *stydaiet'sia, velychaiet'sia.* Masculine rhyme of *tyme, chym.* Assonance of the first phrase with the second phrase.
landlords	31 *"Narodni Prypovidky"* ~	1947 ~	p. 184	Do not linger long with landlords and never (linger) with stupid people.	a w	AC Loh	*Z panamy prystavai malo, a z dumiamy nikoly.*	SP	Al	1b 2a 4	1b, p.493: "*Z panamy prystavai malo, z dumiamy nikoly* ." (Letters) {Knihynychi} \ 1b, p.493: "*Z panamy ridko, a z dumiamy nikoly ne prystavai.* " (Form) {4} 2a, p.240: "*Z panamy prystavai malo, a z dumiamy nikoly* ." (Duplicate) [A lord can take advantage of you, while a fool can cause a lot of trouble.] {1b, p.493} (Duplicate) {village Knihynyn, stanislavivs'koho povitu}
faith	32 *"Narodni Prypovidky"* ~	1947 ~	p. 184	It is better if it is one of your eyes rather than two (eyes) of a stranger.	a m r w	C FoM	*Lipshe odno oko svoie, chym chuzhi oba.*	x≥y	Al As	1b	1b, p.473: "*Luchshe odno oko svoie, nizh chuzhii obi.* (Words) {4, p.51.} {Adalberg} \\ What you see is of greater value than what another person sees. Alliteration of "ch" and assonance of "o".
eating	33 *"Narodni Prypovidky"* ~	1947 ~	p. 184	After a bad dinner, even a bad supper tastes good.	a	C Lo FM	*Po lykhim obidi i lykha vechera smakuie.*	cP	Re	1b 2a	1b, p.461: "*Po lykhim obidi I khuda vechera dobre smakuie.* " (Words) {Hnidkovs'kyi} \\ 2a, p.229: "*Po lykhim obidi i vecheria smakuie* ." (Words) [Everything tastes good to a hungry person.]. Rocking amphibraic metre in *vechera smakuie.*
Jew	34 *"Narodni Prypovidky"* ~	1947 ~	p. 184	A Jewish man is like a willow tree. He will take root wherever you plant him.	c w	C Loh Si	*Zhyd iak verba, de posadysh tam pryimet'sia.*	SP	Al		Jewish. Alliteration of "p".

Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
marriage	*35 "Narodni Prypovidky"* ~	1947 ~	p. 184	There will come a Sunday when even we will have a wedding.	a	C Lo FoM	*Pryide taka nedilia i v nas bude vesillia.*		fR idR	1b 2a	1b, p.441: "*Pryide taka nedila: i vnas bude vesillia.*" (Duplicate) [This is what bachelors and young women hope for.] \\ 2a, p.220: "*Pryide taka nedilia, shcho i v nas bude vesillia.*" (Words) [Good fortune will even smile on us at some point.] Feminine rhyme of *nedillia, vesillia.* Masculine ended identical rhyme of *pryide, bude.*
alcohol	*36 "Narodni Prypovidky"* ~	1947 ~	p. 184	The drink determines the hangover.	a w	C Loh	*Iakyi napii, take pokhmillia.*	x=y	Al	1b	1b, p.434: "*Iakyi napii, take i pokhmillia.* (Letters) {Borshchiv}. Alliteration of "k" and "p".
misfortune	*37 "Narodni Prypovidky"* ~	1947 ~	p. 184	Misfortune will find a man even on his resting place (on an oven).	a w	AC Foh Per	*I na pechy napast' cholovika naide.*	cA	Al As	1b 2a	1b, p.432: "*I na pechy napast' cholovika naide.*" (Duplicate) {village Nahuievychi, drohobyts'koho povitu} \\ 2a, p.215: "*I na pechi cholovika napast' naida* ." (Words) [You do not have to.look for misfortune. It will come by itself.]. Alliteration of "n" and "p". Assonance of "a".
work	*38 "Narodni Prypovidky"* ~	1947 ~	p. 184	They hire you to work with the calves, but they give you all sorts of other jobs to do.	c e w	C Leh FM?	*Naimaiut' do teliat, a robyty shcho veliat'*	ant	R As	1b	1b, p430: "*Naimaiut' do teliat, a robyty shcho veliat*" (Duplicate) {village Topil'nytsia, sambirs'koho povitu} Rhyme of *teliat, veliat.* Assonance of *do, shcho.*
eating	*39 "Narodni Prypovidky"* ~	1947 ~	p. 184	Having eaten my fill, having drunk my fill, hey help me, I would like to get married! I am getting hungry, where do I, poor soul, keep my wife?	e	C h	*Naivshysia, napyvshysia, hei gvavt, zhenyvbysia! A vzhe ia zholodniiu, dezh ia bidnyi zhinku diiu?*		3R Al	1b	1b, p.429: "*Naivshy si, napyvshy si, hei gvavt, zhenyv bym si! A iak zhe zholodniiu, de ia zhinku diiu?*" (Words) [A wife is only marvellous to a full man.] {mistochko Rohatyn, rohatyns'koho povitu}. Triple rhyme of *naivshysia, napyvshysia, zhenyvbysia.* Alliteration of "d". Assonance of "i" in *bidnyi zhinku diiu.*
satisfaction	*40 "Narodni Prypovidky"* ~	1947 ~	p. 184	One's reward is another's dissatisfaction.	c a m w	A Loh	*Odnomu nahoroda, a druhomu nedohoda.*	x=y	fR nR Al hA		Feminine rhyme of *nahoroda, nedohoda.* Near rhyme of *odnomu, druhomu.* Alliteration and hidden alliteration of "d" and "h".

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trousers	*41 "Narodni Prypovidky"* ~	1947 ~	p. 184	The man who wears the trousers is not the one who sews them but the one who has them.	c a w	C Loh FoM	*Ne toi khodyt' v nohavytsiakh, khto ikh shyie, a toi khto ikh maie.*	ant	nR Al		Near rhyme of *shyie, maie.* Alliteration of "kh".
landlords	*42 "Narodni Prypovidky"* ~	1947 ~	p. 184	Landlords tear each other by the hair and the underlings' heads of hair hurt.	c e m s w	C Feh M	*Pany skubut'sia, a piddanykh chuby boliat'.*	ant	nR Al	1b 3 4	1b, p.496: "*Pany skubut'sia, a piddanykh chuby boliat'.*" (Duplicate) {4, p.73} {Adalberg}. \\ 3, p.95: "*Pany biut'sia, a v muzhykiv chuby boliat'.*" (Words) {BM, 506, Khersons'ka hubemiia} Near rhyme of *pany, piddanykh* and alliteration of "b" in *chuby boliat'.*
money	*43 "Narodni Prypovidky"* ~	1947 ~	p. 184	If you are a young master then you should have your own and not borrow from other people.	a c m r w	C Loh	*Koly panych, to maie svoie, a ne zych.*	ant		1b 2a	1b, p.500: ""*Koly s' panych, to mai svoie, a ne zych.*" (Letters) {misto Kolomyia, kolomyis'koho povitu} \\ 2a, p.240: "*Kolys' panych, to mai svoie, a chuzhe ne mych.*" (Letters) [Do not take other people's stuff if you are a rich person.]
landlords	*44 "Narodni Prypovidky"* ~	1947 ~	p. 184	May God protect us against people's hatred and from the (rich land) lord's "favor".	e p s	AC Le	*Nai Boh khoronyt' vid liuds'koi nenavysty i vid pans'koi lasky.*	SP	hA	1b	1b, p.501: "*Nai Boh boronyt vid pans'koi lasky, a vid liuds'koi nenavysty.*" "...*karnosty*..." {Kolomyia, kolomyis'koho povitu} [The landlord's favour is about as good as people's hatred.] Hidden alliteration of "s" and "k".
truth	*45 "Narodni Prypovidky"* ~	1947 ~	p. 184	There once was truth, but it became rusty.	c m s w	AC FoM	*Bula kolys' pravda, tai zarzhavila.*	ant	As	1b 3	1b, p.582: "*Bula kolys' pravda, tai zarzhavila.*" (Duplicate) {Now, the lie prevails.] {mistochko Zbarazh, zabars'koho povitu} {Adalberg} {Dal'}. \\ 3, p.104: "*Bula kolys' pravda, ta zarzhavila.*" (Letters) {M, 195 - Novomoskovs'kyi povit, Katerynoslavs'koi hubernii} Possible assonance of "a".

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truth	*46 "Narodni Prypovidky" ~*	1947 ~	p. 184	Truth is brighter than the sun, but you have to look for it with a candle.	a c m w	AC Foh MHy	*Pravda iasnisha vid sontsia, ta ii z svichkoiu shukaty.*	ant	Al	1b 2b 3	2b, p.217: "*Pravda iasniisha vid sontsia, ta ii z svichkoiu shukaiut'.*" (Letters) [Everybody knows what truth is, but they pretend to not notice it.] \\ 1b, p.584: "*tai ii svichkoiu shukaty.*" (Duplicate) [The truth is hard to obtain.] \\ 3, p.104: "*Pravda iasnisha od sontsia, ta i ii z svichkoiu shukaiut'.*" (Letters) {Kuibysheve, Kuibyshevs'koho raionu, Zaporiz'koi oblasti} Alliteration of "s".
misfortune	*47 "Narodni Prypovidky" ~*	1947 ~	p. 184	Push misfortune forward when you cannot leave it behind.	a r	AC Foh MHy Per	*Pkhai bidu napered, koly zzadu ne mozhna lyshyty.*	cA		2a	2a, p.271: "*Treba iakos' bidu pkhaty, iak ne mozh zzadu lyshaty*." (Form) [We must suffer.]
marriage	*48 "Narodni Prypovidky" ~*	1947 ~	p. 184	There is misfortune for whoever's wife is pale, and if she is rosy they say she is drunk.	a s w	AC Loh	*Bida v koho zhinka blida, a iak rumiana, to kazhut' shcho piana.*	ant	mR nR Al	1b 2a	1b, p.124: "*Bida, u koho zhinka blida, a v koho rumiana, to kazhut', shcho piana.*" (Words) [Either way you do not win with people.] \\ 2a, p.15: "*Bida u koho zhinka blida, a u koho rumiana, to kazhut', shcho piana*." (Words) [pale complexion = perception of sickness]
eating	*49 "Narodni Prypovidky" ~*	1947 ~	p. 184	Do not go to someone's place as a guest during Great Lent.	a m p w	C Loh	*U velykim posti, ne khody v hosti.*	ant	fR As	1b 2a 4	2a, p.252: "*V velykim posti, ne khody v host*i." (Letters) [It is difficult for a housewife to entertain guests with the limited food options of Lent.] \\ 1b, p.545 (Letters) \\ 4, p.11. Feminine rhyme of *posti, hosti* and assonance of those two with *khody*.
hollow, big oak tree	*50 "Narodni Prypovidky" ~*	1947 ~	p. 184	The oak tree is big, but hollow.	c a w	C FoM Per	*Velykyi dub, ta duplovatyi.*	ant	nR Al As	1b	1b, p.53: "*Velykyi dub, a duplovatyi.*" (Letters) [They say this about a tall, but sickly man.] {village Nahuievychi, drohobyts'koho povitu} {Dal'}. Near rhyme of *velykyi, duplovatyi*. Alliteration of "d". Assonance of "u".

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speech	51 *"Narodni Prypovidky"* ~	1947 ~	p. 184	An ox has a big mouth yet cannot speak.	c a m w	C Lth Foh MMe Par	*Velykyi rot u vola, ta hovoryty ne mozhe.*	ant	Al	1c 2a 4	1c, p.43: "*Velykyi rot u vola, a hovoryty ne mozhe.* (Letters) [They say this about a man with a big mouth but little intellect.] {4, p.11} {Kobryns'kyi} \\ 2a, p.287: "*Velykyi rot u vola, ta hovoryty ne hoden* ." (Words) [You cannot always speak of that which you know.]. Alliteration of "v".
intelligence	52 *"Narodni Prypovidky"* ~	1947 ~	p. 184	Grant me, Lord, that intelligence in the beginning that Ukrainians receive in the end.	e p s	AC Foh M	*Dai meni Bozhe toi rozum napered, shcho Ukraintsevy na poslid.*	ant		1b 1c 2b 3 4	1b, p.109: "*Zhyd kazhe: Koby ia toi rozum mav na peredi, shcho v muzhyka na zadi!*" [Peasants say this about their gullibility vis-a-vis business dealings with Jews] 1c, p.38: "*Koby zhyd mav toi rozum na pochitku, shcho muzhyk na poslidku!*" (Form) [A peasant fooled by a Jew always says that next time he will not be fooled, but the Jew has the intellect to fool him from the start.] \\ 2b, p.233: "*Koby toi rozum napered zzadu* (potomu)." (Form) "*Iakby meni toi rozum napered, shcho potomu* ." (Form) \\ 3, p.112: "*Iakby toi rozum speredu, shcho teper izzadu.*" (Form) {village Mala Bilozerka, , Vasylivs'koho raionu, Zaporiz'koi oblasti} \\ 4, p.23: "*Dai meni bozhe toi rozum na pered, shcho Rusynovy na poslid.*"
aging	53 *"Narodni Prypovidky"* ~	1947 ~	p. 184	Give me your cane, old beggar, and may dogs eat you.	e p s	C Leh Ir FM Hy Par	*Dai starche palytsiu, a tebe nai psy zidiat'.*	ant	As	1a 4	1a, p.521: "*Dai starche palytsiu, a tebe nai psy idiat'.*" (Duplicate) [An ironical answer when someone demands something from someone only to give it to another person.] {4, p.23} "*didu*" {village Nahuievychi, drohobyts'koho povitu}. A bit of assonance in *starche palytsiu.*

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dry well	*54 "Narodni Prypovidky"* ~	1947 ~	p. 184	It is useless to take water from a dry well.	a w	AC Lth Foh M Me	*Darmo z sukhoi kernytsi vodu braty.*	x=y		1a 2b	1a, p.513: "*Darmo z sukhoi krynytsi vodu braty.*" (Duplicate) [It is useles to ask advice of the idiot and help from the poor.]{4, p.23} \\ 2b, p.151: "*Darma v sukhii krynytsi vodu braty.* " (Letters) [Do not look for good in a bad person.]
money	*55 "Narodni Prypovidky"* ~	1947 ~	p. 184	One gathers money and another sews the sack.	c a m w	AC Foh M Par	*Odyn hroshi skladaie, druhyi mishok shyie.*	ant	Al	1a 4	1a, 471: "*Iedyn hroshi skladaie, druhyi mishok shyie.*" (Letters) [He who works assiduously is not always monetarily rewarded.] {Minchakevych, Petrushevych} \\ 4, p.31: "*Iedyn hroshi skladaie, a druhyi mishok shyie.* (Letters) Alliteration of "sh".
shame	*56 "Narodni Prypovidky"* ~	1947 ~	p. 184	Where there is no face there is no shame.	c a m w	AC Foh M Me	*De nema lytsia, tam nema stydu.*	SP	Re	1b	1b, p.350: "*De nema lytsia, to nema vstyda.*" (Words) {4, p.25} [Whoever drops in shamelessly has no shame.] Metonymy: "face" stands for honour.
money	*57 "Narodni Prypovidky"* ~	1947 ~	p. 184	If you give with your hands you will not walk out on your feet.	a w	AC Foh M	*Dash rukamy a ne vykhodysh nohamy.*	cA	fR	1a 2a 3 4	1a, p.523: "*Dash rukamy,ne vykhodysh nohamy.*" (Letters) {4, p.24} {Petrushevych} "*bihai*" {misto Drohobych, drohobyts'koho povitu} [The lender has to make many futile trips to collect.] \\ 2a, p.89: "*Dash rukamy, ta ne vykhodysh nohamy* ." (Letters) [You often have to walk a long way to retrieve something that you lent to someone.] \\ 3, p.113: "*Dasy rukoiu - ne vykrutysh piatoiu.*" (Form) {village Kyslychuvata, Tomakivs'koho raionu, Dnipropetrovs'koi oblasti}

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religion	*58 "Narodni Prypovidky"* ~	1947 ~	p. 184	Where God places a church is where the devil (places) a pub.	c m s w	AC Foh M Par	*De Boh tserkvu stavyt', tam did'ko korshmu.*	ant	Al	1a 2a 2b 4	1a, p.76: "*De Bih tserkvu stavyt', tam did'ko korshmu.*" (Duplicate) [Literally, in the village, the church and pub stand close to each other] {4, p.24} \\ 2a, p.344: "*De Boh tserkvu muruie, tam chort korshmu buduie* ." (Words) [Bad people try to disrupt good deeds.] \ 2b, p.49: "*De Boh buduie tserkvu, tam chort buduie korshmu.* " (Words) "*Iak Boh buduie dlia sebe tserkvu, to chort seichas buduie sobi sviatyniu.* " (Words) Alliteration of "s".
money	*59 "Narodni Prypovidky"* ~	1947 ~	p. 184	Where entertainment is constant, hunger is not far away.	c a m w	A Loh	*De vse hostyna, tam holod nedalekyi.*	ant	hA	1a 4	1a, p.438: "*De vse hostyna buvaie, tam i holod v vikno zahliadaie.*" (Words) {Hnidkovs'kyi} \ 1a, p.438: "*De vse hostyna, tam holod nedalekyi.*" (Duplicate) {4, p.24} {Adalberg} {Heller} {Wander} Hidden alliteration of "L" and "d".
love	*60 "Narodni Prypovidky"* ~	1947 ~	p. 184	Love your child like your soul and shake it like a pear-tree.	a m w	AC Hy Par Foh M	*Dytynu liuby iak dushu, a triasy iak hrushu.*	ant		2a	2a, p.98: "*Dity liuby, a za prutynu derzhy* ." (Form) [You must love children, but also hold them responsible.]
eating	*61 "Narodni Prypovidky"* ~	1947 ~	p. 184	It is good for the housewife when the container is full.	a	AC Loh	*Dobre hospodyni, koly povno v sudyni.*	cP	fR	1a 2a 3 4	1a, p.432: "*Dobra gospodyni, iak povno v sudyni.*" (Words) {Petrushevych} "*koly*" {4} \\ 2a, p.79: "*Dobre hospodyni, iak povno u skryni.*" (Words) \ 2a, p.79: "*Hospodynia, koly povna skrynia* ." \\ 3, p.33: "*Kharasho hospodyni, iak povni skryni.* " (Words) {village Voskresenka, Pryazovs'koho raionu, Zaporiz'koi oblasti} \\ 4, p.27: "*Dobre hospodyni, koly povno v sudyni.*" (Duplicate)

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goodness	62 *"Narodni Prypovidky"* ~	1947 ~	p. 184	The good is remembered a long time and the bad (is remembered) even longer.	c a w	A Loh	*Dobre pamiataiet'sia dovho, a zle shche dovshe.*	ant	Al As	1b 2a 3 4	1b, p.11: "*Dobre dovho sia pamiataie, a zloie shche dovshe.*" (Letters) [A widespread aphorism]{4, p.27} \\ 2a, p.239: "*Dobre dovho pamiataiet'sia, a lykhe shche dovshe .*" (Words) \\ 3, p.42: "*Dobroho daleko chut', a khudoho shche dali.* " (Form) {BM, 495, Khersons'ka hubemiia} Alliteration of "d" and assonance of "o" and "e".
money	63 *"Narodni Prypovidky"* ~	1947 ~	p. 184	A debtor takes happily and returns it sadly.	c a m w	AC Loh	*Dovzhnyk bere veselo, a viddaie sumno.*	ant	As	1b 4	1b, p.21: "*Dovzhnyk veselo bere, a smutno viddaie.*" (Words) {4, p.28}. Assonance of "e".
fear	64 *"Narodni Prypovidky"* ~	1947 ~	p. 184	A good anvil does not fear the hammer.	a	AC Lth dM FPer	*Dobre kovadlo ne boit'sia molota.*	x=y		1b 2b 4	1b, p.275: "*Dobroie kovalo ne boit' sia molota.*" (Letters) [It is big and strong.] {4, p.28} \\ 2b, p.144: "*Dobre kovadlo ne boit'sia molota .*" (Duplicate) [A spiritually strong person does not fear struggles.]
law	65 *"Narodni Prypovidky"* ~	1947 ~	p. 184	For legal justice you need two sacks: one with money and another filled with caution.	a m r w	AC Loh Foh MZ	*Do prava treba dva mishky: odyn hroshei a druhyi bachnosty.*	x=y		1b 2b 4	1b, p.586: "Do prava treba maty dva mishky: oden hroshei, a druhyi bachnosty." (Words) {4, p.29} \\ 2b, p.219: "Do prava treba maty dva mishky hroshei." (Version) [An ironic comment about the justice system.]
stupidity	66 *"Narodni Prypovidky"* ~	1947 ~	p. 184	Put a fool on his feet and he falls on his head.	a c m w	C Foh MHy Ir	*Dumia na nohy klady a vin na holovu pade.*	ant	nR Al	2a	2a, p.114: "*Zastav dumia poklony byty, ta i loba rozibie .*" (Form) [He exaggerates in every act.] Near rhyme of *klady, pade*. Alliteration of "n".
scarcity	67 *"Narodni Prypovidky"* ~	1947 ~	p. 184	One flower does not make a wreath.	a m w	C Lt dM FoM Me	*Odyn tsvit ne robyt' vinka.*	x≠y		1c 4	1c, p.288: "*Iedyn tsvit ne robyt' vinka.*" (Letters) [One virtue does not make an entire character.] {4, p.31} Meiosis, understatement, for emphasis and satire.
fear	68 *"Narodni Prypovidky"* ~	1947 ~	p. 184	Some children fear a cross and others fear the whip.	c m	AC Foh M Z	*Odni dity boiat'sia khresta a druhi batoha.*	ant	mR aA		Masculine rhyme of *khresta, batoha*. Alternate rhyme of "d" and "b". Zeugma: fearing two disparate items.

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marriage	69 *"Narodni Prypovidky"* ~	1947 ~	p. 184	Marry off your son when you want. When you can, send your daughter off (for marriage).	a r	C Loh 2p	*Zheny syna koly khoch, koly mozhesh davai doch.*	ant	mR Re Al As	1b 2a 4	2a, p.120: "*Zheny, syna, koly khoch; koly mozhesh davai doch* ." (Duplicate) [A son can be married off at any time but a girl can only be married off when matchmakers come.] \\ 1b, p.101: (Duplicate) ({Petrushevych} \\ 4, p.33. Masculine rhyme of *khoch, doch*. Alliteration of "d". Assonance of "y" and "o".
stupidity	70 *"Narodni Prypovidky"* ~	1947 ~	p. 184	The stomach is fat but the head is empty.	c m w	C Foh HyM	*Zhyvit tovstyi a lob pustyi.*	ant	mR idR	1b 3 4	1b, p.105: "*Zhyvit tovstyi, a lob pustyi.*" (Duplicate) [They say this about a fat, stupid man.] {4, p.33} (Duplicate) \\ {3, p.51} (Duplicte) {village Bilotserkivka, Kuibyshevs'koho raionu, Zaporiz'koi oblasti}. Identical masculine rhyme of *tovstyi, pustyi.*
farming	71 *"Narodni Prypovidky"* ~	1947 ~	p. 184	A wolf ate a piglet unwillingly.	c e	C Leh FoM Ir	*Iz nekhottia ziv vovk porosia.*	x=y	mR	1a 2a 4	1a, p.239: "*Iz nekhottia ziv vovk porosia.*" (Duplicate) {4, p.39} \\ 2a, p.50: "*Iz nekhottia ziv vovk porosia* ." (Duplicate) [A reproach for when people say they did something bad unintentionally when, in fact, they meant it.]
	72 *"Narodni Prypovidky"* ~	1947 ~	p. 184	It is good to cut the leather strap from someone else's skin.	a	AC Loh IrFM	*Dobre z chuzhoi skiry remin' kraiaty.*	cA		1b	1b, p.7: "*Dobre z chuzhoi shkiry remin' kraiaty.*" (Duplicate) {village Tseniv, kolomyis'koho povitu} {Wander}
Jew	73 *"Narodni Prypovidky"* ~	1947 ~	p. 184	The Jew is better than the Jew's (servant) Ivanko.	c a s	AC Loh Foh	*Lipshyi zhyd, iak zhydivs'kyi Ivanko.*	x≥y	Re	1b 2a	Jewish. Ukrainian name.1b, p.111: "*Lipshyi zhyd,iak zhydivs'kyi Ivanko.*" (Duplicate) {Pistyn'} \\ 2a, p.146: "Zhydivs'kyi Ivan." (Form) [This is the scornful moniker for the Jew's servile worker.]

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
money	74 *"Narodni Prypovidky"* ~	1947 ~	p. 184	It is better to be a rich Ivan (servant) than a poor lord.	c a s	AC Foh M	*Lipshe buty bahatym Ivanom, iak bidnym panom.*	x ≥y	fR nR Al	1b 2a	1b, p.217: "*Lipshe buty bohatym Ivanom, iak bidnym panom.*" (Letters) {village Limna, turets'koho povitu} \\ 2a, p.147: "*Lipshe buty bahatym Ivanom, iak bidnym panom* ." (Duplicate) [Wealth is better than a title.] Feminine rhyme of *Ivanom, panom.* Near rhyme of *bahatym, bidnym.* Alliteration of "b".
misfortune	75 *"Narodni Prypovidky"* ~	1947 ~	p. 186	There is trouble with a wife, and without a wife there is even more (trouble).	c a w	A Loh	*Z zhinkoiu klopit, bez zhinky shche bil'shyi.*	ant	Re	1b 2a	1b, p.128: "*Z zhinkov klopit, bez zhinky shche bil'shyi.*" (Letters) {village Nahuievychi, drohobyts'koho povitu} {Adalberg} \\ 2a, p.126: "*I bez zhinky zle, a z zhinkoiu nedobre* ." (Form)
hunting	76 *"Narodni Prypovidky"* ~	1947 ~	p. 186	You will not catch a rabbit by shouting.	a w	C Lth F? Me	*Zaiatsia krykom ne spiimaiesh.*	cA		1b	1b, p.164: "*Zaiatsia bubnom ne spiimesh.*" (Words) {village Vikno, skalats'koho povitu} {Wander}
stupidity	77 *"Narodni Prypovidky"* ~	1947 ~	p. 186	A fool will not (be able to) buy intelligence even in Kyiv.	a w	AC FoM Me	*Durnyi i v Kyivi ne kupyt' rozumu.*			1b 4	1b, p.66: "*Durnyi i v Kyievi ne kupyt' rozumu.*" (Duplicate) {4, p.30}
religion	78 *"Narodni Prypovidky"* ~	1947 ~	p. 186	God gives everyone a ladder: for one it goes upwards and for another it goes downwards.	a m w	AC FuM	*Boh kozhnomu daie drabynu: odnomu v horu, druhomu v dolynu.*	ant	Al As	1b 2a	1b, p.49: "*Boh kozhdomu daie drabynu; odnomu v horu, druhomu v dolynu.*" (Letters) {Balyh} \\ 2a, p.111: "*Dav Boh drabynu, odni lizut' vhoru, a druhi vdolynu* . (Words) [God promotes some and lowers others.] \ "*Boh male drabynu, vhoru i v dolynu* ." (Form) Alliteration of "d", assonance of "o".
truth	79 *"Narodni Prypovidky"* ~	1947 ~	p. 186	It is difficult to tell the truth to big (land) lords.	c a m w	AC Loh	*Velykym panam trudno pravdu skazaty.*	cA	nR	1b	1b, p.492: "*Velykym panam trudno pravdu skazaty.*" (Duplicate) [You have to lie to them.] {4, p.11} {Adalberg} {Wander}. Near rhyme of *velykym panam.* Alliteration of the combination of "p", "tr" and "pr".

Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
stepmother	*80 "Narodni Prypovidky"* ~	1947 ~	p. 186	In the winter the sun is like a stepmother. It shines but does not warm.	c a w	C Loh Si	*V zymi sontse iak machukha, svityt' ta ne hriie.*	SP		1b 2a 2b	1b, p.182: "*V zymi sontse iak machokha, s'vityt', a ne hriie.*" (Letters) {4, p.12} \\ 2a, p.138: "*V zymi sontse, iak machukha, svityt' ta ne hriie* ." (Duplicate) \ 2b, p.128: "*Zymove sontse, iak vdovyne sertse* ." (Form)
money	*81 "Narodni Prypovidky"* ~	1947 ~	p. 186	They take even the chaff from a bad debtor.	c a m s w	C Lsh FhM Hy	*Vid lykhoho dovzhnyka i polovu bere.*	cA		1b 2a 4	1b, p.21: "*Vid lykhoho dovzhnyka i polovynu bery.*" (Letters) {4,p.13} {Petrushevych} \ 1b, p.21: "*Vid zloho dovzhnyka i polova hroshi* ." (Words) {Hnidkovs'kyi} "... *dobra i polova.*" (Words) {Luchakivs'kyi} \\ 2a, p.106: "*Vid lykhoho dovzhnyka i polova hroshi* ." (Words) [They take what they can (chaff in this case) from a bad debtor; otherwise he would give nothing.]
uncertain	*82 "Narodni Prypovidky"* ~	1947 ~	p. 186	A hidden wolf, a forgiven friend, an adopted son, and a baptized Jew. All are uncertain.	e w	C Leh Fir	*Vovk skhovanyi, pryiatel' pereproshenyi, syn prybranyi a zhyd khreshchenyi - vse nepevni.*	SP	fR 3R Al	1b	1b, p.110: "*Zhyd khreshchenyi, a vovk peshchenyi, to na iedno vykhodyt.*" (*peshchenyi* = domesticated, tamed] [You cannot trust either] {village Zavadiv, stryis'koho povitu} {Adalberg} {Wander} \\ 2a, p.122: "*Zhyd khryshchenyi, a vovk peshchenyi, to na odne vykhodyt'.*" [You cannot trust either. The Jew is not going to anger his own people and wolf will run away into the forest.]Feminine rhyme of *skhovanyi, prybranyi.* Triple rhyme of *pereproshenyi, khreshchenyi* . Alliteration of "p".
speech	*83 "Narodni Prypovidky"* ~	1947 ~	p. 186	Water rinses everything, but never a bad word.	a m w	AC FM Lt	*Voda vse spoloshche ale zloho slova nikoly.*	ant	hA As	1a 4	1a, p.245: "*Voda vse spoloshche, lyshe zloho slova nikoly.*" (Words) {4, p.14}. Assonance of "o". Hidden alliteration of "L".

Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
aging	84 *"Narodni Prypovidky"* ~	1947 ~	p. 186	The hair greys and the head goes crazy.	a c m w	AC Lh FoM Hy	*Volos syviie a holova shaliie.*	SP	fR As	1a 2a 4	1a, p.253: "*Volos syviie, a holova shaliie.*" (Duplicate) {4, p.15} {Wander} {Adalberg} \\ 2a, p.53: "*Volos syviie, a holova duriie*." (Words) [when an old man marries a very young lady] Feminine rhyme of *syviie, shaliie*. Assonance of *volos, holova*.
money	85 *"Narodni Prypovidky"* ~	1947 ~	p. 186	It is Sunday for the poor man when the shirt is white.	a s	AC Loh	*V ubohoho todi nedilia, koly sorochka bila.*	cP	nR	1c 4	1c, p.233: "*V ubohoho tohdy nediiia, koly sorochka bila.*" (Duplicate) {4, p.16} Near rhyme of *nediiia, bila*.
speech	86 *"Narodni Prypovidky"* ~	1947 ~	p. 186	A serpent breathes in his words.	a m w	AC FoM Hy	*Hadyna v ioho slovakh dykhaie.*	x=y		1a 4	1a, p.307: "*Hadyna v ioho slovakh dykhaie.*" (Duplicate) [His words are biting, full of wickedness and hatred.] "...ieho..." {4, p.18}
farming	87 *"Narodni Prypovidky"* ~	1947 ~	p. 186	Hey, I am not at home, because wherever I feel around there is straw.	e	A Leh	*Hei, hei to ne v doma, kudy matsnu to soloma.*	SP	fR	1b 4	1b, p.29: "*Hei, hei, to ne doma, kuda matsnu, to soloma.*" (Letters) {4, p.18}. Very Rhythmic meter.
eating	88 *"Narodni Prypovidky"* ~	1947 ~	p. 186	Hunger, give me something to eat.	e	AC Leh Ir	*Holode, dai isty.*	x≠y		1a 2a 4	1a, p.401: "*Holode, dai isty.*" (Duplicate) [A hungry person asks a hungry person for food meaning he will get nothing.] {4, p.20} \\ 2a, p.74: "*Dai holode, khliba*." (Words) [when someone asks for help from someone poorer than themselves]
speech	89 *"Narodni Prypovidky"* ~	1947 ~	p. 186	A master does not address his servant as "vy" (a more respectful form of "you").	a s w	AC Ls	*Hospodar sluzi ne vykaie.*	x≠y		1a 4	1a, p.428: "*Hospodar sluzi ne vykaie.*" (Duplicate) {4} Double meaning of plesty = to talk foolishly or to knit/weave.

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life	90 *"Narodni Prypovidky"* –	1947 –	p. 186	He was born in a placenta (ie. born lucky) but will die on a rope.	a e w	C Leh Foh M	*V cheptsy rodyvsia, a na postoronku zhyne.*	ant		1c 4	1c, p.313: "*V chiptsy si vrodyv, a na postoronku zhyne.*" (Letters) [It is a folk belief that a boy born in a (coif, skullcap, hood, bonnet) placenta will be lucky.] {Zaturecky} "...a *na strychku zhyne* ..." (Letters) {Luchak} (*strychkok* = rope for hanging criminals) \ 1c, p.303: "*V chiptsy si rodyv.*" (Form) [They say this about a lucky man.] {village Karliv, sniatyns'koho povitu} {Adalberg} {Chelakovsky} {Zaturecky} \ 1c, p.303: "*V chyptsy rodyv si, a na postoronku zhynuv.*" (Letters) {*mistochko* Zhydachiv, zhydachivs'koho povitu} \\ 4, p.16: "*V chyptsy urodyvsia, a na postoronku zhyne.*" (Letters)
speech	91 *"Narodni Prypovidky"* –	1947 –	p. 186	An angel's voice, but the devil's thought.	c a m w	AC Foh M Ox	*Anhel's'kyi holosok, a chortova dumka.*	ant	hA As	1a 2a 3 4	1a, p.409: "*Anhel's'kyi holosok, a chortova dumka.*" (Duplicate) {4} \\ 2a, p.74: "*Anhels'kyi holos, a chortova natura.*" [He talks politely but is malicious.] \\ 3, p.61: "*Anhel's'kyi holosok, tak chortova dumka.*" 1a, p.409: "Anhel's'kyi holosok, a chortova dumka." (Duplicate) {4} \\ 2a, p.74: "Anhels'kyi holos, a chortova natura." [He talks politely but is malicious.] \\ 3, p.61: "*Anhel's'kyi holosok, tak chortova dumka.*" (Letters) {KT, OIO} \ 3, p.121: "*Slova laskavi, ta dumky lukavi.*" {Terpinnia, Melitopol's'koho raionu, Zaporiz'koi oblasti}" \ 3, p.120: "*I od solodkykh sliv buvale hirko.*" (Form) {Velyka Lepetykha, Velykolepetys'koho raionu, Khersons'koi oblasti} \\ 4, p.4: "*Anhel's'kyi holosok, a chortova dumka.*" Hidden alliteration of "L" and "s". Assonance of "o".

Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
fire	92 *"Narodni Prypovidky"* –	1947 –	p. 186	Without kindling even firewood does not burn.	a w	C Lt FoM	*Bez pidpalu i drova ne horiat'.*	cP	As	1b 4	1b, p.538: "*Bez pidpalu i drova ne horiat'.*" (Duplicate) {4, p.6}. Assonance of *drova, horiat.*
speech	93 *"Narodni Prypovidky"* –	1947 –	p. 186	Without salt or bread conversation is meager.	a m w	C Loh FoM	*Bez soly, bez khliba, khudaia besida.*	cP	Re Al	1c 2b	1c, p.99: "*Bez soly, bez khliba khudaia besida.*"(Duplicate) [A friendly conversation goes best over small, inexpensive entertainment or refreshments.] {village Zalisie, zolochivs'koho povitu} {Bebels} {Dal'} {Wander} {Adalberg} \\ 2b, p.139: "*Bez soli i khliba lykha besida.*" \ "*Bez soli I khliba sukha besida.*"
gifts	94 *"Narodni Prypovidky"* –	1947 –	p. 186	God has more than he distributes.	c	A Lu	*Bil'she Boh maie, iak rozdaie.*	x≥y	Al	1a 2a 4	1a, p.65: "*Bil'she Boh maie, iak rozdav.*" (Duplicate) {4} \\ 2a, p.21: "*Boh maie bil'she iăk rozdav .*" (Words) [God has not yet distributed all his gifts; he has left something for us yet.] \\ 4, p.7: "*Bol'she Boh maie, iak rozdav .*" (Duplicate)
gifts	95 *"Narodni Prypovidky"* –	1947 –	p. 186	God, give us some good - and in short order.	e p	A Le 2p	*Bozhe dai dobre, ta ne dovho zhdaty.*	SP	Al	1a	1a, p.72: "*Bozhe dai dobre, ta ne dovho zhdaty.*" (Duplicate) [A humorous prayer or wish to another.] {4, p.8}
wishing	96 *"Narodni Prypovidky"* –	1947 –	p. 186	Whomever God supports, people support as well.	m	A Lo	*Za kym Boh, za tym i liudy.*	SP	Re	1a 3 4	1a, p.77: "*Za kym Bih, za tym i liude.*" (Duplicate) [People embrace and help whomever loves God. (or is loved by God)] {4, p.34} \\ 3, p.13: "*Za koho Boh, za toho liudy.*" (Words) {BM} \ 3, p.13: "*Na koho Boh, na toho i liudy.*" (Words) {*misto* Melitopol, Zaporiz'koi oblasti}

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eating	97 "*Narodni Prypovidky*" ~	1947 ~	p. 186	The pig knows that it is pepper but says that it is buckwheat.	c a m w	C Foh Mhy	*Znaie svynia, shcho perets' a kazhe, shcho hrechka.*	ant		1c 4	1c, p.60: "Abo svynia znaie, shcho perets, a shcho hrechka?" (Words) [This is said about an impressionable and ignorant man who passes judgment on things he does not understand.] {village Hoshiv, lis'koho povitu} \ 1c, p.62: "Ne znaie svynia, shcho z pertsem." (Version) {Hnidkovs'kyi} "...shcho perets'" {Nahuievych} [A pig will eat anything. This is also applied to a man with a liberal appetite.] \ 1c, p.63: "Syp svyny perets, a vna hadaie, shcho horokh." (Form){village Nahuievychi, drohobyts'koho povitu} \\ 4, p.37: "Znaie svynia (shanovavshy sonian'ko sv., obrazy sv. i slukhy vashi) shcho perets', vona kazhe shcho to hrechka." (Words)
eating	98 "*Narodni Prypovidky*" ~	1947 ~	p. 186	A worm even gnaws at a sour apple.	w	C Lth FoM	*I kvasne iabloko khrobak hreze.*	cA	mR	1c 4	1c, p.285: "*I kvasnytsiu khrobak hryze.*" (Words) [He does not scorn any apple. Figuratively: misfortune torments even the poorest man.] {4, p.39}
money	99 "*Narodni Prypovidky*" ~	1947 ~	p. 186	A golden key fits every door.	c a w	C L Hy FoM	*Zolotyi kliuch do kozhnykh dveryi prydaiet'sia.*	cP	mR Al	1b 2a 2b 4	1b, p.272: "*Zolotyi kliuch kozhdyi zamok otvoryt.*" (Words) {village Kukyziv, l'vivs'koho povitu} \ 1b, p.272: "*Zolotym kliuchem kozhdyi zamok otvorysh.*" (Words) {village Krekhiv, Zhovkivs'koho povitu} \\ 2a, p.144: "*Zolotyi kliuch vidchyniaie kozhni dveri, ale ne nebesni*." (Version) [Bribery will buy you everything except the kingdom of heaven.] \ 2b, p.132: "*Zolota shvaika mur probyvaie*." (Form) (A golden key opens any door or money will buy you anything.) \ "*Zolotyi kliuchyk do vsikh zamkiv prydast'sia.*" (Words) (zamok = lock) \\ 4, p.38: "*Zolotyi kliuch' do kozhdykh dveryi prydastsia*." (Letters)

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money	*100 "Narodni Prypovidky"* ~	1947 ~	p. 186	Even the devil has a lot of money but he sits in the mud.	c a m w	C Foh M	*I chort bahato hroshei maie a v boloti sydyt'.*	ant		1c 2a 2b 4	1c, p.321: *"I chort bahato hroshei maie, a v boloti sydyt'"* (Duplicate) [It is a folk belief that the devils deliver money to rich men from the mud] {4, p.40} \\ 2a, p.25: *"Koby boloto, a chorty naidut'sia."* (Version) [As long as there is an opportunity, there are enough bad people to cause trouble. It is a folk belief that the devil sits in the mud.] \ 2b, p.52: *"V tykhomu boloti chorty plodiat'sia."* (Version) [A quiet, unnoticeable person can cause a lot of trouble.]
farming	*101 "Narodni Prypovidky"* ~	1947 ~	p. 186	Every rooster is bold on its own dust heap.	m	C Lo Foh M	*Kozhnyi kohut smilyi na svoim smittiu.*	cP	Al	1b 4	1b, p.277: *"Kozhdyi kohut s'milyi na svoim s'mittiu."* (Letters) [Although he is not an owner of a big house, at least he is master of his roost.] {4, p.43} {Wander} {Chelakovsky}. Alliteration of "k" and "s".
childish heart	*"Hadky I Vyhadky" 2.* ~	1947 ~	p. 76	A great man is one who has not lost his childish heart.	a r	A Lo	*Velykym cholovikom ie toi, iakyi ne stratyv svoioho dytiachoho sertsia.*	x=y	Al		Alliteration of "s".
gifts	*"Hadky I Vyhadky" 3.* ~	1947 ~	p. 76	Give a grateful man more than he asked for.	a m r	A Lo 2p	*Vdiachnomu cholovikovy davaite bil'she nizh vin prosyt'.*				
insults	*"Hadky I Vyhadky" 4.* ~	1947 ~	p. 76	Whoever insults many others insults himself.	c m w	A Lo	*Khto znevazhaie mnohykh, znevazhaie samoho sebe.*	x=y	Re		
work	*"Hadky I Vyhadky" 5.* ~	1947 ~	p. 76	Whoever eats and speaks little - works well.	a m r	AC Lo	*Khto malo ist' i malo hovoryt', toi dobre robyt'.*	x=y	fR Re		
ability	*"Hadky I Vyhadky" 6.* ~	1947 ~	p. 76	Whoever says they will be able to do everything will not be able to do it well.	c a w	A Lo	*Khto kazhe, shcho potrafyt' vs'o robyty, ne potrafyt' zrobyty dobre.*	cA	Re		
ideas	*"Hadky I Vyhadky" 9.* ~	1947 ~	p. 76	Hidden thoughts choke themselves and die.	c a w	A Lo	*Zamkneni hadky dusiat'sia i hynut'.*	cA	Al		

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love	*"Hadky I Vyhadky" 10.* ~	1947 ~	p. 76	There are more people who want you to love them than there are who want to love others.	c a m w	A Lo	*Bil'she liudei ie takykh, iaki khotiat' shchoby ikh liubyty, nizh takykh, iaki khotiat' druhykh liubyty.*	x≥y	Ch Al		Alliteration of "kh".
education	*"Hadky I Vyhadky" 11.* ~	1947 ~	p. 76	Live to learn and you will learn how to live.	a m r	A Lo 2p	*Zhyite shchob vchytysia, a navchytesia zhyty.*	ant	Ch		
faith	*"Hadky I Vyhadky" 12.* ~	1947 ~	p. 76	A man who believes always reaches his desire.	a m r	A Lo	*Cholovik, iakyi viryt', zavshe osiahne svoi bazhannia.*	x=y			
time	*"Hadky I Vyhadky" 13.* ~	1947 ~	p. 76	Whoever does not fear the future takes joy in the present.	a r	A Lo	*Khto ne boit'sia buduchnosty, toi tishyt'sia teperishnistiu.*	cP	Al		
speech	*"Hadky I Vyhadky" 14.* ~	1947 ~	p. 76	Whoever talks a lot does not listen much.	c a m w	AC Lo	*Khto bahato hovoryt', toi malo slukhaie.*	x=y		1a 2a	1a, p.364: "*Khto bohato hovoryt', toi sia vyhovoryt*"" (Version) [He is going to repeat the same things.] {mistochko Horodenka, horodens'koho povitu} \\ 2a, p.69: "*Bahato hovoryty, a malo shcho slukhaty.*" (Words) [A very complicated matter, but not very interesting.]
glory	*"Hadky I Vyhadky" 15.* ~	1947 ~	p. 76	Glory is the perfume of heroic deeds.		AC FoM	*Slava ie perfumom heroichnykh dil.*	x=y			
mistakes	*"Hadky I Vyhadky" 16.* ~	1947 ~	p. 76	Those who make the most mistakes find the faults of others.	c m w	A Lo	*Ti, iaki naibil'she pomyliaiut'sia, nakhodiat' pomylky v druhykh.*	x=y			
speech	*"Hadky I Vyhadky" 17.* ~	1947 ~	p. 76	An orator is he who always says what is required and no more.	a r w	AC Lo	*Krasnorichevym ie toi, khto hovoryt' vse te shcho treba, ne bil'she.*	x=y			
nature	*"Hadky I Vyhadky" 18.* ~	1947 ~	p. 76	Nature knows no rest in its progress and development, and it punishes all those who do not follow it.	a m w	A Lo	*Pryroda ne znaie vidpochynku v postupi i rozvoiu, I karaie vsikh tykh, iaki ne nasliduiut' ii.*	SP			
envy	*"Hadky I Vyhadky" 19.* ~	1947 ~	p. 76	A person who envies others lowers himself.	c m w	A Lo	*Khto zavyduie druhym, toi ponyzhaie sebe.*	x=y			

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faith	*"Hadky I Vyhadky" 20.* ~	1947 ~	p. 76	A penchant for superstition makes a man stupid, while skepticism makes a man a fool.	c a m w	A Lo	*Zabobonnist' robyt' cholovika durnym, a skeptytsyzm (nedovirchyvist') robyt' cholovika variatom.*	ant	As		Assonance of "o" at beginning.
watching	*"Hadky I Vyhadky" 21.* ~	1947 ~	p. 76	One good man on earth is worth more than two angels in heaven.	a	AC Loh	*Odyn dobryi cholovik na zemli vartuie bil'she, iak dva anhely na nebi.*	x≥y	As		Assonance of *zemli, nebi.*
law	*"Hadky I Vyhadky" 22.* ~	1947 ~	p. 76	To go to court means the same thing as losing a cow for the sake of winning a cat. (It's not worth it.)	c a m w	A Loh M	*Ity v sud znachyt' te same, shcho stratyty korovu rady vyhrannia kota.*	x=y		2a	2a, p.325: "*Khto sudyt'sia za vivtsiu, toi stratyt' telytsiu.*" (Form) [Proceedings are expensive.]
honor / love	*"Hadky I Vyhadky" 23.* ~	1947 ~	p. 76	A man can live without love but not without honour.	a m w	A Lo	*Cholovik mozhe zhyty bez liubovy, ale bez chesty ni.*	ant		2b	2b, p.163: "*Liubov syl'nisha vid smerty*." [Love overcomes death.]
love	*"Hadky I Vyhadky" 26.* ~	1947 ~	p. 76	A man should not love himself more than his neighbour.	a m w	A Lo	*Cholovik ne povynen liubyty sebe bil'she, iak svoioho susida.*		Al		
love	*"Hadky I Vyhadky" 27.* ~	1947 ~	p. 76	To love and to be smart are impossible for a boy.	a w	A Lo	*Liubyty i buty mudrym ie dlia khloptsia nemozhlyvym.*	x≠y	nR nR As		Consonance of *byty, buty.* Assonance of "u". Near rhyme of *nemozhlyvym, mudrym.*
truth	*"Hadky I Vyhadky" 29.* ~	1947 ~	p. 76	The truth, like a diamond, always likes the light.	a m	A LoSi	*Pravda, tak iak diiament, zavshe liubyt' svitlo.*	x=y			
education	*Untitled. 2.* ~	1948 ~	p. 120	Education is attained through intelligence from God.	a m	A Lo	*Nauku zdobuvaiet'sia rozumom vid Boha.*	cP			Maximous
advice	*Untitled. 2.* ~	1948 ~	p. 122	The best advice is not the most pleasant but the most useful.	a m r w	A Lo	*Nailipsha porada ne ie naipryiemnisha ale naikorysnisha.*	ant	fR idR Re Al		Feminine rhyme of *nailipsha* with *naipryiemnisha* and *naikorysnisha.* Identical rhyme of *naipryiemnisha, naikorysnisha.* Alliteration of "n".
fighting	*Untitled. 1.* ~	1949 ~	p. 61	Whoever fights with a sword becomes the greatest democrat.	a	AC Lo	*Khto voiuie mechem, toi staie naibil'shym demokratom.*	cP		1b	1b, p.390: "*Khto mechem voiuie, vid mecha hyne*." (Version) {Hnidkovs'kyi} {Adalberg} {Evangelical words.} (mech = sword)
fighting	*Untitled. 2.* ~	1949 ~	p. 61	Let us fight the enemy on his territory, because we do not have our own.	a r s	A Lsh 1pp	*Byimo voroha na ioho terytorii, bo svoiei ne maiemo.*	ant			

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
fighting	*"Prypovidky z Praktyky"* ~	1949 ~	p. 62	Where two fight a third goes to hospital.	c m w	AC Loh	*De dva biut'sia - tretyi do shpytaliu.*	cP		2a	2a, p.12: "*De dva biut'sia, tam-tretii korystaie.*" (Version) [A third person benefits from the dispute of two others.]
work	*"Prypovidky z Praktyky"* ~	1949 ~	p. 62	Do not go to a rich man's place for charity because he will put you to work.	c a w	AC Loh	*Ne idy do bahacha po mylostyniu, bo vin zastavyt' tebe do pratsi.*	cA		2b	2b, p.35: "*Vid bahacha ne zhdy kalacha.*" (Form) [Do not expect help and charity from a rich person.] This also appears in KKF 1950, p.192.
misfortune	*"Prypovidky z Praktyky"* ~	1949 ~	p. 62	You can recognize a friend during bad times - evidently, his own (bad times).	c a w	A Loh	*Pryiatelia piznaiet'sia v bidi - ochevydno v ioho vlasnii.*	cP	Al nR	1c	1c, p.513: "*Pryiatelia lysh v bidi piznaty.*" (Form) {village Trostianets', sniatyns'koho povitu} This also appears in KKF 1950, p.192. Alliteration of "p" and "v". Near rhyme of *bidi… vlasni.*
eating	*4 "Z Mudrykh Dumok Lysa Mykyty"* ~	1950 ~	p. 168	When a person is hungry he becomes a wild animal. When a person is satiated he becomes a pig.	a c m w	AC Foh MHy	*Koly liudyna holodna - staie dykym zvirem. Koly syta - svyneiu.*	ant	an p Al		Alliteration of "s". Dead metaphor of wild animal and pig to achieve literalness.
stupidity	*5 "Z Mudrykh Dumok Lysa Mykyty"* ~	1950 ~	p. 168	A fool will always find an even stupider person than he with whom to argue.	c a w	A Loh	*Dumyi zavzhdy znaide shche dumishoho vid sebe, z iakym stane do superechky.*	x=y	Al As	1b	1b, p.67: "*Dumyi shche dumiishoho znaide.*" (Form) {*misto* Stanislav} {Adalberg}. Alliteration of "z" and "s". Assonance in *zavzhdy znaide shche.*
life	*3 "Aforyzmy"* ~	1950 ~	p. 192	A person's life is like a child's shirt - short and dirty.	c	C Loh Si an	*Zhyttia liudyny take iak sorochka dytyny - korotke i zapaskudzhene.*	x=y	fR nR	3	3, p.52: "*Nasha zhyttia korotke, iak bidniaka sorochka.*" (Form) {P, II, NDn} Feminine rhyme of *liudyny… dytyny* and near rhyme of *korotke zapaskudzhene.*
misfortune	*4 "Aforyzmy"* ~	1950 ~	p. 192	You can recognize a friend during bad times - evidently, his own (bad times).	c a m w	A Loh	*Pryiatelia piznaty v bidi - ochevydno v ioho vlasnii.*	cP	Al nR	1c	1c, p.513: "*Pryiatelia lysh v bidi piznaty.*" (Form) {village Trostianets', sniatyns'koho povitu} This also appears in KKF 1949, p.62. Alliteration of "p". Near rhyme of *bidi…vlasni.*
caution	*5 "Aforyzmy"* ~	1950 ~	p. 192	Do not go to a rich man's place for charity because he will put you to work.	c a w	AC Loh	*Ne idy do bahacha po mylostyniu, bo vin zastavyt' tebe do pratsi.*	SP		2b	2b, p.35: "*Vid bahacha ne zhdy kalacha.*" (Form) [Do not expect help and charity from a rich person.] This also appears in KKF 1949, p.62.
war	*6 "Aforyzmy"* ~	1950 ~	p. 192	Peace is an exceptional stage between two wars.		A Lth	*Myr, ie vyniatkovyi stan mizh dvoma viinamy.*	x=y	Cs As		maximous. Consonance and assonance of *dvoma viinamy.*

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speech	*"Aforyzmy"* 3. ~	1950 ~	p. 93	When you speak with a thief do not watch your own pockets but his hands.	a w	AC Loh 2p	*Koly hovorysh zi zlodiiem, ne pyl'nui svoiei kysheni ale ioho ruk.*	cP			
truth	*Untitled. 1.* ~	1953 ~	p. 104	The more liars there are the easier it is to find the truth.	m	A Loh	*Chym bil'she brekhuniv, tym lehshe znaity pravdu.*	cP	Al		Alliteration of "b".
truth	*Untitled. 2.* ~	1953 ~	p. 104	There is nothing more difficult than to suppress the truth.	m w	A Lo	*Nema nichoho trudnishoho nizh zdusyty pravdu.*	x=y	Al		Alliteration of "n".
nature	*Untitled. 3.* ~	1953 ~	p. 104	A bull is a bull even if you cut off its horns.	c a m w	C Lth Foh M	*Byk bykom, navit' shchob vidrizaty iomu rohy.*	cP	Al	1c 3	1c, p.381: "*Byk bykom iak buv, tak i ie.* "(Form) [Figuratively, this can apply to a foolish man who never learns common sense.] {town of Drohobych, drohobyts'koho povitu} \\ 3, p.10: "*Byk bykom iak buv, tak i zostanet'sia: iomu b odne - byt'sia!*" (Form) {Melitopol', Zaporiz'koi oblasti}
distinction	*Untitled. 1.* ~	1953 ~	p. 112	One can tell a bird by its voice and a lion by its claws.	a m w	C Lt FoM	*Ptashku piznaty po ii holosi, a l'va po ioho pazurakh.*	SP	Al	1b	1b, p.606: "*Ptakha piznaty po piriu, a pana po kholiavakh.* " (Form) [The lords' footmen would wear tall-legged boots of various colors which would identify the lord to which he belonged.] {village Limna, turets'koho povitu} {Bebels} {Schleicher} {Roterdami}
fate	*Untitled. 2.* ~	1953 ~	p. 112	Fortune usually waits for us at a crossroads.	a r w	A dM Lo Fo	*Shchastia zvychaino chekaie na nas na rozdorizhzhi.*	x=y	Al		The proverb is literal if fortune at the crossroads is considered common usage because then it is not metaphorically dead.
misfortune	*Untitled. 3.* ~	1953 ~	p. 112	It is difficult to swim against a current.	a w	C Lt Fo	*Proty vody tiazhko plysty.*	x=y	aA	1b 4	1b, p.553: "*Tiazhko plysty protyv vody.*" (Words) {4, p.95} {Liblinsky} {Wahl} {Bebels} {Adalberg}
religion	*Untitled. 4.* ~	1953 ~	p. 112	Cleanliness is pleasing to God.	a m	A Lu	*Chystota ie myla Bohovi.*	x=y			
greed	*Untitled. 5.* ~	1953 ~	p. 112	A greedy fellow has big eyes but a small stomach.	m w	AC Fo	*Zakhlannyi maie velyki ochi a malyi shlunok.*	ant			

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aging	*Untitled. 6.* ~	1953 ~	p. 112	Live moderately and freely, and you will live to an old age.	a m r	A Lo 2o	*Zhyi umirkovano i vil'no, a dozhyvesh do staroho viku.*	cP			
beauty	*Untitled. 1.* ~	1953 ~	p. 116	What is lovely to the eye is also pleasing to the ear.	a	A Lo	*Shcho ie myle okovi, te ie pryiemne i ukhovi.*	SP	nR		Near rhyme:*okovi, ukhovi.*
sorrow	*Untitled. 2.* ~	1953 ~	p. 116	There is grief in the house where mice and cats have become friends.	a m w	AC Loh Foh	*Hore tomu, v chyii khati myshi i koty pobrataiysia.*	x≤y			Structurally: grief (x) is a negative quality and friendship (y) (of cats and mice, nevertheless) is positive.
laziness	*Untitled. 3.* ~	1953 ~	p. 116	Every beggar must be lazy.	c m w	A Lo	*Kozhnyi zhebrak musyt' buty linyvyi.*	x=y	As		Assonance of "*musyt' buty" (u…y = u…y)*
fear	*Untitled. 4.* ~	1953 ~	p. 116	Whoever has been bitten once by a serpent also fears a rope.	a w	C FoM an	*Koho raz ukusyla hadyna, toi boit'sia i motuzka.*	cP			
music	*Untitled. 5.* ~	1953 ~	p. 116	The music determines the dance.	a	AC Lo	*Iaka muzyka, takyi i tanets'.*	SP	Al		Alliteration of "t".
truth	*Untitled. 6.* ~	1953 ~	p. 116	The path of an honest life is difficult.	a m w	A Lo dM	*Shliakh chesnoho zhyttia ie ternystyi.*	x=y			maxim
blindness	*Untitled. 7.* ~	1953 ~	p. 116	A blind man cannot transport another blind man.	a m w	C Lt FoM Me	*Slipyi ne mozhe vesty slipoho.*	x=y	Re	3	3, p.120: "*Slipyi slipomu stezhky ne vkazhe.* " (Form) {P, II - NDn}
fighting	*Untitled. 8.* ~	1953 ~	p. 116	When two dogs gnaw at one bone, expect a scuffle.	a w	C Lo Foh M	*Koly dva psy razom hryzut' odnu kistku, spodiisia hryzni.*	cP		1b	1b, p.515: "*De dva psy idut do iednoi suky, to pevne budut si kusaty.*" (Words) {village Kolomyia, kolomyis'koho povitu}
gifts	*Untitled. 9.* ~	1953 ~	p. 116	He gives with one hand and takes away with the other.	c e m w	AC Le F3p	*Odnoiu rukoiu daie, druhoiu vidbyraie.*	ant	Al R		Feminine rhyme of *odnoiu rukoiu… druhoiu*. Near rhyme of *daie, vidbyraie.*
laziness	*Untitled. 1.* ~	1953 ~	p. 118	Laziness does not enrich anyone.	a m w	A Lt	*Linyvstvo ne zbahachuie nikoho.*	x≠y			
stealing	*Untitled. 2.* ~	1953 ~	p. 118	If nobody hid things, then nobody would steal.	c m w	A Lo	*Kolyb nikhto ne khovav, to nikhto b i ne krav.*	cP	mR Re		Masculine rhyme of *khovav, krav.*

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respect	*Untitled. 3.* ~	1953 ~	p. 118	Whoever does not respect his own language, does not respect his own parents.	camw	A LoM	*Khto ne shanuie svoiei ridnoi movy, to znevazhaie svoikh rodychiv.*	cP			A straightforward comparison of one's language and one's parents.
nature	*Untitled. 4.* ~	1953 ~	p. 118	A wolf can change its skin but never its nature.	camw	AC FoM Lt	*Vovk mozhe zminyty svoiu shkiru, ale nikoly svoiu vdachu.*	ant		2a	2a: p.50: "*Vovk i polinyt'sia, a natura ioho ne zminyt'sia.*" (Form) [An evil person can change his outer appearance (or grow old), but his evilness remains.] \ "*Vovk stariiet'sia, ale ne dobriie.*"
time	*Untitled. 5.* ~	1953 ~	p. 118	An hour lost will never return.	amw	A Lt dM	*Hodyna, raz promarnovana, nikoly ne vernet'sia.*	cA			The "hour" could figuratively represent an opportunity, though this would be assumed to be an opinion, unless it could be proven that such an opportunity is no longer possible.
patience	*Untitled. 1.* ~	1953 ~	p. 122	Patience even gets through iron gates.	amr	AC FoM Hy	*Terpelyvist' prokhodyt' i cherez zalizni bramy.*	x≥y		1c	1c, p.527: "*Terplyvist' use peremozhe.*" (Form) {L'viv} Implied metaphor: iron gates = obstacle
time	*Untitled. 2.* ~	1953 ~	p. 122	A good blacksmith forges the iron while it is hot.	ar	C Lt FM	*Dobryi koval' kuie zalizo poky vono horiache.*	cP	Al	1b 2a 3 4	1b, p.275: "*Koval' klepche, doky teple* ." (Words) [Everything in its own time.] {4, p.42} "poky" {village Zalisie, zolochivs'koho povitu} {Petrushevych} \ 1b, p.276: "*Tohdy koval' zelizo kuie, koly horiache.*" (Words) {4, p.92} {Kobryns'kyi} [Figurative: they work when conditions are favorable.] \\ 2a, p.161: "*Koval' kleple, poky teple.*" (Words) \\ 3, p.66: "*Koval' kleple, poky teple* ." (Words) {village Olenivka, Mahdalynivs'koho raionu, Dnipropetrivs'koi oblasti}
money	*Untitled. 1.* ~	1953 ~	p. 157	A miser usually gives away his daughters in marriage to spendthrifts.	w	C Loh Par	*Skupar zvychaino viddaie zamizh svoi dochky za marnotravnykiv.*	x=y			
money	*Untitled. 2.* ~	1953 ~	p. 157	Money has a slippery tail.	amw	C Foh M	*Hroshi maiut' khovz'ki khvosty.*	x=y	Al		The metaphor, slippery tails, refers to money's elusiveness.

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intelligence / money	*Untitled. 3.* ~	1953 ~	p. 157	A lot of intelligence - little money.	c w	AC Loh	*Bahato rozumu - malo hroshei.*	ant		1c 2a 4	1c, p.39: "*Rozumu bahato, a hroshyi malo.*" (Words) {Minchakevych} {4, p.82} \\ 2a, p.285: "*Iak maiemo bahato hroshei, to malo rozumu, a iak malo hroshei to bil'she rozumu.*" (Form) [When we have a lot of money we waste it, but when we are in financial difficulty we are prudent monetary planners.]
freedom	*Untitled. 4.* ~	1953 ~	p. 157	Even golden shackles do not give a slave freedom.	a w	AC FoM Ox	*Zoloti kaidany ne daiut' nevil'nykovi voli.*	x≠y	As		Assonance of *kovi, voli.* "Golden shackles" could be an oxymoron that could metaphorically represent a benefit that cannot be profited from.
freedom	*Untitled. 5.* ~	1953 ~	p. 157	Without solidarity there cannot be freedom.	a w	A Lo	*Bez iednosty ne mozhe buty voli.*	cP			
water	*Untitled. 6.* ~	1953 ~	p. 157	Blood is not the same as water.	c m w	C FoM Lt Me	*Krov ne ie te same shcho voda.*	x≠y		1b 2a 2b 3 4	1b, p.313: "*Krov ne voda, rozlyvaty shkoda.*" (Form) {Minchakevych} {4, p.48} {Wander} {Adalberg} \ 1b, p.313: "*Liuds'ka krovtsia ne vodytsia, rozlyvaty ne hodyt' sia.*" (Form) {4, p.52} \ 1b, p.313: "*Shcho krov, to ne voda.*" (Words) {village Nahuievychi, drohobyts'koho povitu} {Wander} \\ 2a, p.172: "*Krov ne voda, prolyvaty shkoda.*" "*Krov ne vodytsia, prolyvaty ne hodyt'sia.*" (Form) \ 2b, p.152: "*Krov ne voda, a sertse ne kamin'.*" (Version) [We cannot spill human blood or live without goodness.] \\ 3, p.71: "*Krov - ne voda, a sertse - ne kamin'.*" (Version) {village Borysivka, Prymors'koho raionu, Zaporiz'koi oblasti} \ 3, p.71: "*Krov ne voda, khoch ne chervona, tak ruda.*" (Version) {Velyka Lepetykha, Velykolepetys'koho raionu, Khersons'koi oblasti} In the literal interpretation, meiosis (understatement) is present.

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eating	*Untitled. 7. ~*	1953 ~	p. 157	It is better to eat one spoonful of food in peace than to eat a big pile of food in an argument.	a m r w	C FoM Lt	*Krashche zisty odnu lozhku pozhyvy v myri i spokoiu nizh velyki stosy pozhyvy u svartsi.*	$x \geq y$			Proverbs 15:17 from the Old Testament: "Better is a dinner of vegetables where love is than a fatted ox and hatred with it."
speech	*Untitled. 8. ~*	1953 ~	p. 157	Nobody will feed oneself well with flattering but insincere words.	c a m w	A LoLi dM	*Nikhto ne nasychuiet'sia masnymy slovamy.*	cP	nR Al		Alliteration of "n" and "m". Near rhyme of *masnymy slovamy.* Dead metaphor: feeding oneself with flattering words. Litotes is understatement by negation.
suffering	*Untitled. 1. ~*	1953 ~	p. 167	God does not like the man who has never suffered.	a m w	A Lou	*Boh ne liubyt' toho, khto nikoly ne terpiv.*	SP	Al As		Alliteration of "t". Assonance of "o".
speech	*Untitled. 2. ~*	1953 ~	p. 167	A kind word sometimes opens iron doors.	a m r	AC FoM Lo Hy	*Laskave slovo vidchyniaie chasom zalizni dveri.*	$x=y$		3	3, p.120: "*Dobre slovo - zolotyi kliuch.*" (Form) {village Chervonoarmiis'ke, Vasylivs'koho raionu, Zaporiz'koi oblasti} Iron doors may metaphorically refer to any major obstacle.
help	*Untitled. 3. ~*	1953 ~	p. 167	In the forest a tree depends on another tree. In a state, people depend on people.	a r	C Lo an	*V lisi derevo zalezhyt' vid dereva, v derzhavi - liudyna vid liudyny.*	SP	Re		Aphoristic
health / money	*Untitled. 4. ~*	1953 ~	p. 167	Without health there cannot be wealth.	a w	A Lo	*Bez zdorovlia ne mozhe buty i bahatstva.*	cP	Al	1b 2b	1b, p.177: "*Starshe zdorovlie, iak hotovi hroshi.*" (Form) {village Bereziv, kolomyis'koho povitu} {Wahl II} \ 1b, p.176: "*Lipshe zdorovie, iak hotovi hroshi.*" (Form) {village Nahuievychi, drohobyts'koho povitu} \\ 2b, p.127: "*Zdorovie krashche za bahatstvo.*" (Form) [Health cannot be bought.]
misfortune	*Untitled. 5. ~*	1953 ~	p. 167	When big bells ring, nobody hears the little bells.	m	C Fo Lo	*Koly dzvoniat' velyki dzvony, malykh dzvoniv nikhto ne chuie.*	cA	Re Al As	1a 2a	1a, p.549: "*Za velykym dzvonom malykh ne chuty.*" (Form) [When some great misfortune befalls a man he forgets about minor daily annoyances.] {Kolomyia, kolomyis'koho povitu} {Wander} \\ 2a, p.96: "*Iak velyki dzvony dzvoniat', to malykh ne chuty.*" (Words)
shame	*Untitled. 6. ~*	1953 ~	p. 167	Nobody can disgrace a man when he does not disgrace himself.	a m w	A Lo	*Nikhto ne mozhe znevazhaty cholovika koly vin sam sebe ne znevazhaie.*	cA	Re		

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religious	*Untitled. 7. ~*	1953 ~	p. 167	The closer a man is to church, the later he comes to Divine Liturgy.	c a m	C FoM Loh Par Ir	*Chym blyzhche cholovikovi do tserkvy, tym piznishe vin prykhodyt' na Bohosluzhennia.*	ant		1c 2a	Taylor, p.21. Central European form of a typical European proverb. \\ 1c, p.532: "*Blyz'ko tserkvy, daleko vid Boha.*" (Form) {L'viv} {Giusti} \\ 2a, p344: "*Do tserkvy blyz'ko, a do Boha daleko*." (Form) [This refers to a sinner who lives close to church but does not want to reform himself.] "Later" could be an implied metaphor for "less likely".
caution	*Untitled. 1. ~*	1953 ~	p. 173	Be cautious with fools and the holy.	c a m w	A Loh	*Bud' oberezhnyi i z durnem i z sviatym.*	x=y	nR		Near rhyme of *durnem, sviatym.*
evil	*Untitled. 2. ~*	1953 ~	p. 173	Where the devil cannot make mischief, an old lady manages to do it.	c m w	AC Foh Hy	*De chort ne mozhe narobyty pakosty, tam potrapyt' zrobyty ii stara baba.*	ant		1c 2b 4	1c, p.321: "*De chort sam ne mozhe, tam babu pishie*." (Form) [A pessimistic take on a woman's wickedness, which is considered worse than the devil's.] {Petrushevych} "zmozhe"{4, p.26} \\ 2b, p.287: "*De chort ne dovede, tam babu pishie*." (Form) \ "*De chort ne mozhe, tam babu pishie*." (Form) [This regards an evil, argumentative wife.] \\ Taylor, p.24, German variation.
goodness	*Untitled. 3. ~*	1953 ~	p. 173	Good mother-in-laws are as plentiful as white ravens.	c m w	C Loh Si	*Dobrykh teshch ie bahato iak bilykh krukiv.*	x=y	Al		Alliteration of "b"
goodness	*Untitled. 4. ~*	1953 ~	p. 173	Where there is not a good wife, there is not a good home.	c m w	A Lo	*De nema dobroi zhinky, tam nema i dobroho domu.*	cA	Al		Alliteration of "d".
marriage	*Untitled. 5. ~*	1953 ~	p. 173	The wife's face shows what her husband is like. A man's shirt shows what kind of wife he has.	c m w	AC Lo an	*Oblychchia zhinky pokazuie iakyi ie ii cholovik, a sorochka cholovika pokazuie iaku vin zhinku maie.*	ant			
marriage	*Untitled. 6. ~*	1953 ~	p. 173	When you are planning to marry, look and listen carefully.	a m r	A Lo	*Koly dumaiesh odruzhytysia, uvazhno dyvysia i uvazhno pryslukhuisia.*	cP	uR		Off accent rhymes of *odruzhytysia, dyvysia.*
speech	*Untitled. 1. ~*	1953 ~	p. 192	If you are not thinking of biting, do not bark.	a r w	C Loh FoM	*Iak ne dumaiesh kusaty, ne havkai.*	cA			Taylor, p.10: "Barking dogs never bite." (Inverted order)

Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
goodness	*Untitled. 2.* ~	1953 ~	p. 192	It is better to die than to have bad children.	a m w	C Lo	*Krashche vmerty nizh maty zlykh ditei.*	x≥y	Al		Alliteration of "m".
death	*Untitled. 3.* ~	1953 ~	p. 192	It is better to be in a grave than to be a slave or captive.	a r w	AC Lo	*Krashche buty v mohyli nizh buty nevil'nykom.*	x≥y			
satisfaction	*Untitled. 4.* ~	1953 ~	p. 192	Whoever satisfies himself (as a child) with small things will never have enough.	c a m w	A Lo	*Khto vdovoliaiet'sia malym, toi nikoly ne bude maty dosyt'.*	ant		1b 2b	1b, p.373: "*Khto na malim ne prystaie, tot i velykoho ne distaie* ." (Version) [Be satisfied with little.] {Kobryns'kyi} \\ 2b, p.167: "*Iak ne bulo zmalku, to vzhe ne bude doostanku.* "(Form) [If you were poor in youth, so you will be in old age.]
suffering	*Untitled. 5.* ~	1953 ~	p. 192	It is better to suffer injustice than to wrong someone.	a m r w	A Lo	*Krashche terpity nespravedlyvist' nizh kohos' kryvdyty.*	x≥y	Al		Alliteration of "k" and "n".
evil	*Untitled. 6.* ~	1953 ~	p. 192	The devil never sleeps.	c m s w	C FoM	*Chort nikoly ne spyt'.*	x=y		1c 2a	1c, p.324: "*Chort ne spyt', ale liudyi zvodyt'.* (Form) {4, p.108} {Adalberg} \\ 2a, p.347: "*Chort ne spyt', a liudei iudyt'.*" (Form) [Evil does not sleep, but induces people to sin.]
lies	*Untitled. 7.* ~	1953 ~	p. 192	A lie has short legs.	a m w	AC FoM	*Brekhnia maie korotki nohy.*	x=y		3	3, p.15: "*Brekhnia stoit' na odnii nozi, a pravda na dvokh.*" (Form) {village Partyzany, Prymors'koho raionu, Zaporiz'koi oblasti). "A lie having short legs" is a common dead metaphor, rendering this proverb literal.
lies	*Untitled. 8.* ~	1953 ~	p. 192	Whoever lies easily, also steals easily.	c a m w	A Lo	*Khto lehko breshe, toi lehko i krade.*	SP	Re	2a	1a, p.124: "*Khto vmiie brekhaty, toi vmiie i krasty.*" (Words) {Minchakevych} "*umiie i*" {Petrushevych} {Wander} {Czelakovsky} {Dal'} \\ 2a, p.31: "*Khto umiie krasty, toi umiie i brekhon'ku sklasty.*" (Words) {Thieves lie well.] \ "*Pokazhy meni brekhuna, a ia pokazhu tobi zlodiia.*" (Form) [Whoever obtains through lying is essentially stealing. Lying is a sign of bad character and it leads to stealing.]

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
truth	*Untitled. 9.* –	1953 –	p. 192	Truth moves slowly, but moves far.	a m	A Lo dM	*Pravda ide povil'no, ale ide daleko.*	ant	Al		"Truth moving slowly" is a common usage that I believe renders this metaphor dead and makes the proverb literal.
friendship	*Untitled. 10.* –	1953 –	p. 192	Look for new friends, but hold onto old friends.	a m r	C Lo	*Shukai novykh, ale trymai starykh pryiateliv.*	ant	fR	1b 2a 2b 3 4	1b, p.598: "*Dlia pryiatelia novoho ne puskai sia staroho*."(Form) {4, p.26} \ 1b, p.598: "*Dlia pryiatelia novoho ne pokydai staroho*." (Form) {L'viv} {Adalberg} {Wander} \\ 2a, p.267: "*Zadlia novoho pryiatelia, staroho ne kydai.*" (Form) \ 2b, p.222: "*Dlia pryiatelia novoho ne puskat' staroho*." (Form) \\ 3, p.45: "*Novykh druziv nazhyvai, ta i starykh ne zabuvai*." (Form) {P, III - NDn} (Acquire new friends, but do not forget old friends.) \\ 4, p.69 "*Novoho ne zaprovadzhai, starovyny derzhys'*." (Do not establish the new, hold onto the old.) \ 4, p.26: "*Dlia priiatelia novoho, ne puskaisia staroho.*"
singing	*Untitled. 11.* –	1953 –	p. 192	Whoever sings all of the time cannot have any evil thoughts.	a	AC Lo	*Khto zavzhdy spivaie, toi ne mozhe maty zlobnykh dumok.*	cP	Al		Alliteration of "m".
work	*Untitled. 12.* –	1953 –	p. 192	Without sweat there is no honey.	a m w	C FoM	*Bez potu nema medu.*	cP	nR		Near rhyme of *potu, medu.*
fence	*Untitled. 13* –	1953 –	p. 192	There are no sausage fences anywhere.		C Fo	*Nema nide plotiv z kovbas.*	x=y			
life	*Untitled. 14.* –	1953 –	p. 192	If there were no poor people, the sun would not shine.	c w	C FoM	*Iakby ne bulo ubohykh, sontse ne svitylob.*	cP	Al		Alliteration of "b" and "s"
greed	*Untitled. 1.* –	1953 –	p. 51	Whoever asks for something big comes home with nothing.	c m w	A Lo	*Khto pytaie za chyms' velykym, toi prykhodyt' do domu z nichym.*	ant	As nR		

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
greed	*Untitled. 2.* ~	1953 ~	p. 51	He who buys what he really does not need will sell that which he really needs.	c a m w	A Lo	*Khto kupuie te choho iomu ne duzhe potribno, toi bude prodavaty te, shcho iomu duzhe potribne.*	ant	Re	3	3, p.72: "*Po chomu kupyv, po tomu i prodav.*" (Form) {village Chubarivka, Polohivs'koho raionu, Zaporiz'koi oblasti}
ideas	*Untitled. 3.* ~	1953 ~	p. 51	There are as many thoughts as there are heads.		A Lo	*Stil'ky dumok kil'ko holov.*	x=y	nR		Near rhyme of *stil'ky… kil'ko.*
aging	*Untitled. 1.* ~	1953 ~	p. 64	Worry makes the head turn grey.	w	AC Lo F	*Zhurba robyt' holovu syvoiu.*	x=y		1b	1b, p.137: "*Vid zhurby holova lysiie, a rozum duriie.*" (Version) {village Nahuievychi, drohobyts'koho povitu}
eating	*Untitled. 2.* ~	1953 ~	p. 64	Whoever does not want to eat white bread in youth will eat black bread in old age.	w	C F	*Khto v molodosti ne khoche isty i biloho khliba, toi na starist' bude isty chornyi.*	ant	As		Assonance of "i" in *isty biloho khliba.*
new	*Untitled. 3.* ~	1953 ~	p. 64	Young people pay too much attention to the new and scorn the old.	c m w	A Lo	*Molodi liudy zvertaiut' zabahato uvahy na nove, a znevazhaiut' stare.*	ant	Al As		Alliteration of "z" and assonance of "a" in *zvertaiut' zabahato uvahy… znevazhaiut'.*
home	*Untitled. 4.* ~	1953 ~	p. 64	When you pull your father to the threshold your children will throw you out through the threshold.	c a w	AC Lo dM	*Koly potiahnesh svoho bat'ka do poroha, to tvoi dity cherez porih tebe vykynut'.*	ant	As		Dead Metaphor: threshold is a common usage, in this case interchangeable with "home". Assonance of "o" in *svoho…: do poroha* and "e" in *cherez…tebe.*
alcohol	*Untitled. 5.* ~	1953 ~	p. 64	More people drown in a shot glass than at sea.	c m w	C Foh M	*Bil'she liudei topyt'sia v chartsi nizh u mori.*	x ≥y			
knowledge	*Untitled. 6.* ~	1953 ~	p. 64	With time all is forgotten.	c w	A Lo	*Z chasom use zabuvaiet'sia.*	tc			
sorrow	*Untitled. 7.* ~	1953 ~	p. 64	Children are at once happiness and sorrow.	c a w	A LoM	*Dity - tse i veselist' i smutok*	x=y	hA As		Hidden alliteration of "s". Assonance of "e" in *tse i vese…*
goodness	*Untitled. 1.* ~	1953 ~	p. 82	With good friends it is even good to die.	a m	AC FM	*Z dobrymy pryiateliamy dobre i vmyraty.*	SP	Re		
justice	*Untitled. 2.* ~	1953 ~	p. 82	Injustice laughs heartily at the table, while justice cries behind the door.	a w	AC FM	*Nespravedlyvist' rehochet'sia kolo stola, a spravedlyvist' plache zadvermy.*	ant	Re		
purity	*Untitled. 3.* ~	1953 ~	p. 82	True purity reaches far beyond the threshold.	a m r	A Lo	*Pravdyva chystota siahaie daleko poza porih.*	x=y	Al		Alliteration of "p".

Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
sorrow	*Untitled. 1.* ~	1953 ~	p. 87	Woe to the dove that falls among eagles.	a w	C FoM	*Hore tomu holubovi, iakyi popade mizh orly.*	SP	Al		Alliteration of "h".
friendship	*Untitled. 2.* ~	1953 ~	p. 87	Whoever befriends wolves must howl like a wolf.	a m w	C FoM(Lh)	*Khto prystaie z vovkamy, toi musyt' po vovchomu vyty.*	cP	Al	1b 2b 4	1b, p.596: "*Z kym prystaiesh, takym sam ostaiesh.*" (Form) {4, p.38} "*si sam*" {village Nahuievychi, drohobyts'koho povitu} \ 1b, p.596: "*Z iakym khto prystaie, takym sam buvaie.*" (Form) {Petrushevych} "*staie*" {village Nahuievychi, drohobyts'koho povitu} {Wahl} {Schleichter} {Dal'} {Nosovychem} {Adalberg} \ 1b, p.596: "*Khto z kym prystaie, takym si staie.*" (Form) {Zhydachiv, zhydachivs'koho povitu} \\ 2b, p.221: "*Z iakym prystaiesh, takym i budesh.*" \ "*Z kym prystaiesh, takym sie staiesh.*" \ "*Z kym prystaiesh, toho i navchyshsia.*" \ "*Khto do koho prystaie, takym i staie.*" (Form) [You will resemble your friends.]
questions	*Untitled. 1.* ~	1953 ~	p. 97	Never ask a blind person where to go or a stupid person what to do.	a w	AC Lo	*Ne pytai slipoho kudy ity, a dumoho shcho robyty.*	SP	mR		Masculine rhyme of *kudy ity* along with feminine ended *robyty.*
alcohol	*Untitled. 2.* ~	1953 ~	p. 97	When the head is dizzied with alcohol, then the heart puts out more than one thought.	a m w	AC Lo dM	*Koly holova zadurmanena al'koholem, todi z sertsia vyplyvaie neodna dumka.*	cP			
work	*Untitled. 3.* ~	1953 ~	p. 97	Good tools shorten work.	a r	A Lo	*Dobri znariady vkorochuiut' pratsiu.*	x=y			
work	*Untitled. 4.* ~	1953 ~	p. 97	Work as if you want to live to 100 years of age, and pray as if you were dying tomorrow.	a m r	A Lo	*Pratsiui nache khochesh zhyty do sto lit, a molysia nache vmyraiesh zavtra.*	SP			
work	*Untitled. 5.* ~	1953 ~	p. 97	Whoever works has (something) for himself; whoever saves as well has even more.	a m	A Lo	*Khto pratsiuie, toi maie; khto shche i shchadyt', toi maie bil'she.*	x=y x=y	Al	1b 3	1b, p.588: "Khto pratsiuie, toi ne horiuie." (Version) {Hnidkovs'kyi} \\ 3, p.105: "Khto pratsiuie tomu radist'." (Version) {village Chervonoarmiis'ke, Vasylivs'koho raionu, Zaporiz'koi oblasti}

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
farming	*Untitled. 6.* ~	1953 –	p. 97	An agriculturalist has black hands but white bread.		C Lo F?	*Ril'nyk maie chorni ruky, ale bilyi khlib.*	ant			
work	*Untitled. 1.* ~	1953 –	p. 98	Good and honest work never disappears.	a m	A Lo	*Dobra i chesna pratsia nikoly ne propadaie.*	tc	Al		Alliteration of "pr" and "n".
work	*Untitled. 2.* ~	1953 –	p. 98	A good rest is half of work.	a m r	A Lo	*Dobryi vidpochynok ie polovyna pratsia.*	x=y	Al		Alliteration of "p".
goodness	*Untitled. 3.* ~	1953 –	p. 98	Malice is easy to repel with good.	a m	A Lo	*Zlobu lehko vidperty dobrom.*	x=y			
goodness	*Untitled. 4.* ~	1953 –	p. 98	It is not always easy to meet a good deed, but it is easy to recognize it.	c a m w	A Lo	*Ne zavzhdy lehko strinuty dobre dilo, ale lehko ioho piznaty.*	ant	Al		Alliteration of "d".
speech	*Untitled. 5.* ~	1953 –	p. 98	Evil tongues cause a lot of suffering.	c m w	AC Fo	*Zli iazyky sprychyniuiut' nemalo terpinnia.*	x=y		2a	2a, p.351: "*Zli iazyky pletut', khoch znaiut', shcho breshut'.*" (Form) [Evil people knowingly lie.]
weather	*Untitled. 6.* ~	1953 –	p. 98	The person whose roof leaks asks God for good weather.	a m r	AC Lo	*Chyi dakh zatikaie, to prosyt' u Boha pohody.*	cP	Al As nR		"*Boha poho*" could almost be consonance if the first "b" was "p", but I call it a near rhyme, even with the "*dy*" ending spoiling this technically according to some definitions. The recurrence of "*o*" 5 times, 3 times stressed, is assonance.
impossible	*Untitled. 7.* ~	1953 –	p. 98	What is impossible to change is better to forget.	a r w	A Lo	*Shcho nemozhlyvo zminyty, krashche zabuty.*	x=y	Al As		Assonance of "y", twice in stressed position.
complaint	*Untitled. 8.* ~	1953 –	p. 98	Complain only in front of the person who can help you.	c a r w	A Lo	*Zhaluisia lyshe pered tym, khto mozhe toby pomohty.*	cP	As		Direct intervention will only happen via direct appeal. However, sometimes appealing to those who cannot help can make people feel better. The word "only" ("*lyshe*") lessens its truistic potential.
alcohol	*Untitled. 9.* ~	1953 –	p. 98	A drunk becomes better only in the grave.	c a m w	C Fo	*Pyiak staie krashchym azh u mohyli*	cP			

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eating	*Untitled. 10.* ~	1953 ~	p. 98	It is impossible to argue with the stomach.	c a w	C Fo	*Zi shlunkom nemozhlyvo sperechatysia.*	x=y			This is true in most cases, but some people can fast on water and fresh, raw juice for long periods.
flood	*Untitled. 11.* ~	1953 ~	p. 98	Every flood recedes.	a	C Lt F	*Kozhna povin' upadaie.*	tc			
Rome	*Untitled. 12.* ~	1953 ~	p. 98	There is a road to Rome from every house.		C F	*Do Rymu ie doroha vid kozhnoi khaty.*	x=y			
secret	*Untitled. 13* ~	1953 ~	p. 98	What is hidden will usually be revealed one day.	m w	A Lo	*Shcho ie skryte, te zvychaino kolys' bude vidkryte.*	ant	fR		Feminine rhyme of *skryte, vidkryte.*
fear	*Untitled. 14.* ~	1953 ~	p. 98	Whoever got wet does not fear the rain.	a	AC Lo	*Khto zamochyvsia, toi ne boit'sia doshchu.*	ant		3	3, p.44: "*Mokromu doshch ne strashnyi.*" (Form) {village Andriivka, Vil'nians'koho raionu, Zaporiz'koi oblasti}
goodness	*Untitled. 15.* ~	1953 ~	p. 98	What is good speaks for itself.	a m	A Lo dM Per	*Te shcho dobre, hovoryt' same na sebe.*	x=y	Al	1b	1b, p.14: "*Shcho dobre, to samo sia khvalyt.*" (Words) {Luchakivs'kyi} {Adalberg} {Nosovychem'} {Muka}
money	*Untitled.* ~	1955 ~	p. 54	There are people who would have nothing if they did not have debts.	c m s w	A Lo	*Buvaiut' taki liudy, iaki ne malyb zovsim nichoho kolyb ne maly dovhiv.*	cP			
gifts	*Untitled. 1.* ~	1961 ~	p. 110	Let us freely give to others that which we have freely acquired.	a m r p	A Lo 1pp	*Te, shcho my svobidno nabuly, svobidno davaimo ioho i inshym.*	ant	Re		
religion	*Untitled. 2.* ~	1961 ~	p. 110	God does not notice what we give but what remains with us.	a m w	A Lu	*Boh ne zavvazhuie te, shcho my daiemo, ale te, shcho nam ostaiet'sia.*	ant			

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treecutting	*Untitled. 1.* ~	1961 ~	p. 47	When they cut down a tree, everyone collects woodchips.	a m w	C FoM	*Iak derevo zitnut', kozhnyi trisky zbyraie.*	cP		1a 2a 4	1a, p.542: "*Iak derevo zitnut', kozhdyi trisky zbyraie* ." (Letters) [When it's raining money, poor people take advantage of this.] {4, p.114} {Adalberg} {Wander} \ 1a, p.542: "*Iak derevo zrubaiut', usi trisky zbyraiut'*." (Words) {Hnidkovs'kyi} \ 1a, p.540: "*De derevo rubaiut', tam trisky padaiut'*." (Words) [Where there is a fight, there are losses.] {Adalberg} {Wander} {Zaturecky} \\ 2a, p.94: "*De derevo rubaiut', tam trisky letiat'*." (Words) [Where work is done, there are losses.] This also appears in KKF 1933, p.73.
religion	*Untitled. 2.* ~	1961 ~	p. 47	Prolong the life of a good man, God.	m p	A Lu 2p	*Dobromu choloviku prodovzh, Bozhe, viku.*	cP			This also appears in KKF
work / holy day	*Untitled. 3.* ~	1961 ~	p. 47	He kept quiet on the holiday, and mentioned it on a work day.	e	AC Le 3p	*Pro svialo derzhav, ta v budden' skazav.*	ant	mR		Masculine rhyme of *derzhav, skazav*.
landlords	*Untitled. 4.* ~	1961 ~	p. 47	Do not touch the lord's pears. When they rot, they will give them to you.	a p r s w	C Loh FoM Ir 2p	*Pans'kykh hrush ne rush; iak pohnyiut' - sami viddadut'.*	SP	mR IR	2b	2b, p.90: "*Pans'kykh hrush ne trusy, iak pohnyiut' - sami viddadut'.*" (Words) [An ironical statement regarding lords who only give away useless items.] This also appears in KKF 1933, p.73.
work	*Untitled. 5.* ~	1961 ~	p. 47	The type of old man determines the type of production (or offspring, literally) you can expect.	a	A Lo	*Iakyi did, takyi plid.*	SP	mR	1a	1a, p.582: "*Iakyi did, takyi ioho plid.*" (Words) [This has a patrimonial, as opposed to a social, meaning.] {village Zamulyntsi, kolomyis'koho povitu} This also appears in KKF 1933, p.73.
truth	*Untitled. 1.* ~	1961 ~	p. 56	There is no proverb bereft of truth.	a	A Lo	*Nema prypovidky bez pravdy.*	cP	AI	1b 4	1b, p.595: "*Nema prypovidky bez pravdy.*" (Duplicate) {Petrushevych} \ 4, p.64: "*Nema prypovistky bez pravdy.*" (Duplicate) This also appears in KKF 1933, p.90.

Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
evil	*Untitled*. 2. ~	1961 ~	p. 56	Do not hurry to hell before your father gets there.	c a m w	AC Foh 2p	*Ne kvapsia popered bat'ka v peklo.*	cA	Al hA	1b 1c 2a	1b, p.219: "*Kvapyt si, iak did'ko do pekla.*" (Form) [He is hurrying to some evil deed.] {village Nahuievychi, drohobyts'koho povitu} \ 1c, p.514: "*Ne pkhai sia popered bat'ka v peklo.*" (Words) {Kolomyia} \\ 2a, p.10: "*Ne perebihai bat'ka v peklo.*" (Words) [Do not jump the queue. Allow older people to go first.] This also appears in KKF 1933, p.90.
family	*Untitled*. 3. ~	1961 ~	p. 56	A good fence has a good post.	a m	C Lo FoM	*Z dobroho plota dobryi i kil.*	x=y	Re	1b 2a 4	1b, p.553: "*Z dobroho plota dobryi kil.*" (Duplicate) {4, p.36} \\ 2a, p.255: "*Z dobroho plota, dobryi kil.*" (Letters) [Good children come from good families.] This also appears in KKF 1933, p.90.
complaint	*Untitled*. 4. ~	1961 ~	p. 56	Complain about priests but let's live with them.	a r	A Lo 2p	*Popiv hud'mo, a z popamy bud'mo.*	ant	Al fR		Feminine rhyme of *hud'mo, bud'mo.* Alliteration of "p".
misfortune	*Untitled*. 5. ~	1961 ~	p. 56	Suffer, body - now you have what you wanted.	c a m s	A Lo 2p	*Terpy, tilo - maiesh, choho khotilo.*	cP	Al As fR	1c 2a	1c, p.206: "*Terpy, tilo, choho-s khtilo.*" (Words) {village Iavoriv, kosivs'koho povitu}, "*Terpy tilo,shchos khotilo*" (Words) {Terebovlia, Terebovel's'koho povitu} [This is what a robber said when he was apprehended] {Zaturecky} {Adalberg} \\ 2a, p.329: "*Terpy tilo, shchos' khotilo.*" (Words) [A person got the trouble for which he asked.] This also appears in KKF 1933, p.73.
farming	*Untitled*. 6. ~	1961 ~	p. 56	The pigs have accustomed themselves to someone else's mud.	c e m w	C Leh F	*Unadylys' svynota do chuzhoho bolota.*	x=y	fR		
faith	*"Narodni Pryslivia"* 1. ~	1963 ~	p. 150	Believe your own eyes and not the words of others.	a m w	A Lo 2p	*Vir svoim ocham, a ne chuzhym recham.*	ant	nR	2a 2b	2b, p.66: "*Vir svoim ocham, a ne chuzhym recham* ." (Duplicate) \ 2a, p.47: "*Na vir vukham, ale ocham* ." (Form) Near rhyme of unaccented *cham*.

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speech	"*Narodni Pryslivia*" 2. ~	1963 ~	p. 150	If you did not see it with your eyes, do not say it with your tongue.	camw	A Lo 2p	*Ne bachyla ochkom - ne kazhy iazychkom.*	SP	nR	2b	2b, p.192: "*Ne bachyla ochkom, ne kazhy iazychkom.*" (Duplicate) Near rhyme of *ochkom, iazychkom.*
speech	"*Narodni Pryslivia*" 3. ~	1963 ~	p. 150	If you do not know something well yourself, do not weave about it with your tongue.	camw	A Lo 2p	*Koly sam dobre ne znaiesh, to i iazykom ne plety.*	cA			
speech	"*Narodni Pryslivie*" 4. ~	1963 ~	p. 150	In order for things to not go badly for you, do not speak arrogantly.	camw	A Lo 2p	*Ne hovory pyshno, shchob tobi na zle ne vyishlo.*	cP	nR	1a 4	1a, p.363: "*Ne hovory pyshno, aby ti na zle ne vyishlo.*" (Words) [This warns to avoid boasting in order to avoid disappointment.] {4, p.61} {Adalberg} Near rhyme of *pyshno, vyishlo.*
speech	"*Narodni Pryslivia*" 5. ~	1963 ~	p. 150	An empty bucket rings out and a full bucket is silent.	camw	C LoM Foh	*Porozhnia bochka huchyt', a povna movchyt'.*	ant	idR mR	1a 4	1a, p.113:: "*Porozhna bochka huchyt', a povna movchyt'.*" (Duplicate) [A stupid, conceited person boasts, while an intelligent person remains silent.] {4} {Petrushevych} {Wander} {Adalberg} \\ 3, p.14: "*Porozhnia bochka hurchyt', a povna movchyt'.*" {village Terpinnia, Melitopol's'koho raionu, Zaporoz'koi oblasti} \\ 4, p.77: "*Porozhnia bochka huchyt', a povna movchyt'.*" (Duplicate) Identical rhyme of *chyt'.*

Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
speech	*"Narodni Pryslivia" 6.* ~	1963 ~	p. 150	Give your tongue freedom and it will lead you into slavery!	c a m w	AC FoM Par 2p	*Dai iazykovi voliu - zavede v nevoliu!*	ant	idR fR	1a 2a 2b 4	1a, p.256: "*Dai sertsiu voliu, a sam pidesh v nevoliu* ." (Words) {4} \ 1a, p.256: "*Dash sertsiu voliu, to sobi nevoliu.*" (Words) {Sapohiv, borshchivs'koho povitu} \ 1a, p.256: "*Dai komu voliu, a sobi nevoliu.*" (Words) {4} {Wander} {Adalberg} \\ 2a, p.53: "*Dai sertsiu voliu - zavede v nevoliu.*" (Words) \ 2a, p.54: "*Pusty ditei po voli, a sam budesh v nevoli.*" (Version) \ 2b, p.70: "*Dai iazykovi voliu - zavede v nevoliu.*" (Duplicate) [If you do not watch what you say, you can get in trouble.] \\ 4, p.23:"*Dai sertsiu voliu, a sam pidesh v nevoliu.*" (Words) Identical rhyme of voliu.
water	*"Narodni Pryslivia" 1.* ~	1964 ~	p. 103	Even water is sweet to true friends.	a m	C Lo Fo	*Dlia spravzhnikh druziv i voda solodka.*	x=y	aA As	2b	2b, p.104: "*Dlia myloho druha i vola z pluha.*" (Form) [Nothing (even an ox) is an inconvenience when it is for a dear friend.] Alternate alliteration of "d", "s".
time	*"Narodni Pryslivia" 2.* ~	1964 ~	p. 103	You can find a grain of gold, but you can never find a grain of time.	a m w	AC Lo dM	*Krupynku zolota mozhna znaity, krupynku chasu - nikoly.*	ant	Re		Dead Metaphor: a grain of time
justice	*"Narodni Pryslivia" 3.* ~	1964 ~	p. 103	Never do to others what you do not desire.	a m w	A Lo 2p	*Ne roby toho inshoho, choho sobi ne bazhaiesh.*	cP		1c	1c, p.516: "*Ne roby druhomu, shcho tobi ne mylo.*" (Words) {L'viv} {*Giusti*}
speech	*Untitled.* ~	1964 ~	p. 88	Good deeds are better than sweet speeches.	a m r	AC Lo	*Dobri dila krashchi nizh solodki promovy.*	x≩y	Al	2a 2b	2a, p.101: "*Dila hovoriat' holosnish, iak slova* ." (Form) \ 2b, p.99: "*Ne velyke dilo, a velyke slovo.*" (Version) (antonymous)
justice	*"Novochasni Prypovidky" 1.* ~	1967 ~	p. 118	As you seed, so shall the commune take away.	c a s w	C Lh	*Iak sobi posiiesh - tak komuna tobi zabere…*	cA			Soviet. "You" can = "one" in this case.
work	*"Narodni Pryslivia" 1.* ~	1969 ~	p. 71	Observe how a tree grows and how a man works.	a m r	AC an FM 2p	*Na derevo dyvys', iak rodyt', a na cholovika, iak robyt'.*	SP	Cs	2b	2b, p.94: "*Na derevo dyvys', iak rodyt', a na cholovika, iak robyt' (khodyt').*" (Duplicate) [Judge a person by the results of their work.] Consonance of *rodyt', robyt'*.

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work	*"Narodni Pryslivia" 2.* ~	1969 ~	p. 71	A small task is better than a long period of inactivity.	a m r w	A Lo	*Malen'ka pratsia krashcha za velyke bezdillia.*	x≥y		2b	*2b, p.219: "Malen'ka pratsia krashcha za velyke bezdillia."* (Duplicate)
intelligence	*"Narodni Pryslivia" 3.* ~	1969 ~	p. 71	Without intelligence, fortune is a bag with holes.	c a m w	AC FoM	*Shchastia bez rozumu - torbyna diriava.*	x=y		1c 3 4	1c, p.352: "*Shchastie rozum vidbyraie, a neshchastie nazad vertaie.*" (Version) [In good times a man sometimes loses his good sense and only gains it back in misfortune.] {Zaturecky} {Czelakovsky} {Adalberg} \\ 3, p.144: "*Aby rozum - shchastia bude*." (Form) {Velyka Lepetykha, Velykolepetys'koho raionu, Khersons'koi oblasti} \\ 4, p.110: "*Shchast'ie rozum vidberaie, a neshchast'ie nazad vertaie*."
education	*"Narodni Pryslivia" 4.* ~	1969 ~	p. 71	A man learns during his entire lifetime.	a	A Lo	*Cholovik rozumu vchyt'sia tsilyi vik.*	x=y		1c 2b	1c, p.40: "*Rozum cholovika vchyt I po simdys'yt' lit.*" (Form) \\ 2b, p.234: "*Cholovik rozumu vchyt'sia tsilyi vik.*" (Duplicate)
intelligence	*"Narodni Pryslivia" 5.* ~	1969 ~	p. 71	Two words are enough for an intelligent person to understand.	a	AC Foh HyM	*Mudrii holovi dosyt' dva slova.*	x=y	Al	1a 2a 4	1a, p.415: "*Mudrii holovi dosyt' dvi slovi.*" (Letters) {4} \\ 2a, p.209: "*Mudrii holovi vystarchyt' dvi-try slovi.*" (Words) \\ 4, p.54: "*Mudrii holovi dosyt' dvi slovi.*" (Letters)
education	*"Narodni Pryslivia" 6.* ~	1969 ~	p. 71	The student who does not outgrow his teacher is a poor student.	c a m w	AC Lo	*Pohanyi toi uchen', shcho ne pereroste svoho vchytelia.*	cP			

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
marriage	"S'mishne. Chomu Liudy Zheniat' sia?"	1917 ~	p. 138	One man gets married as a result of love; a second - to have a friend; a third - to acquire money; a fourth - to cheer up an orphan; a fifth - to have someone to mend their shirts; a sixth - so that he does not grow old as a bachelor; a seventh - because his mother told him to marry; an eighth - due to her blue eyes; and a ninth and a hundredth - for who knows what.	a	Loh	*Odyn zhenyt' sia z liubovy, druhyi - shchob mav pryiatelia; tretyi hroshi distaty; chetvertyi - shchoby syrotu ushchaslyvyty; piatyi - shchoby bulo komu zalataty iomu sorochku; shestyi - shchob ne starltys' kavalierom; semyi - bo iomu mama tak kazala; os'myi - zadlia synykh ochyi; a deviatyi i sotnyi, zheniat' sia, sami ne znaiuchy, na shcho.*				Aphoristic
pride	"Aforyzmy" (4). ~	1921 ~	p. 128	He who does not scorn anything cannot deservingly evaluate anything. He who cannot evaluate anything does not have the right to scorn anything.	a m w	A Lo	*Sei, shcho ne pohordzhuie nichym, ne mozhe hidno nicho otsinyty; a sei shcho ne mozhe nichoho otsinyty, ne maie prava nichym pohordzhuvaty.*		Ch		Aphoristic
glory	"Aforyzmy" (5). ~	1921 ~	p. 128	Whoever is astute in their choice of a good thing and courageous in order to honour a person in a measure of merit, gives a measure also to his own goodness and accomplishment.	a m	A Lo	*Khto ie bystroumnyi v vybori dobroho i vidvazhnyi shchoby poshenuvaty ioho v miru zasluhy, dale miru takozh svoli vlasnii dobroti i doskonalosty.*				Aphoristic
wisdom	"Aforyzmy" (6). ~	1921 ~	p. 128	Only he is wise who knows where he came from, where he is and where he is going.	a m	AC Fo Lo dM	*Lyshe toi ie mudryi, khto znaie, zvidky vin prykhodyt', de vin ie i kudy ide.*				Aphoristic. Potential dead metaphors (archaic metaphor, now a common usage) of where one is representing what one is.
reciprocity	"Aforyzmy" (7). ~	1921 ~	p. 128	He who takes from you, should give something back. Otherwise, he is a thief.	a m w	A Lt	*Khto bere vid vas, povynen z svolei storony shchos' daty. Inakshe vin ie zlodii.*		Al		Aphoristic.
marriage	"Hadky Pro Zhenshchyn" (1). ~	1921 ~	p. 155	From a woman's perspective, the ideal man fears his wife and does not have the courage to be any other way.	a c w	A Loh	*Pislia zhinochoho poniatia ideal'nym cholovikom ie toi, shcho boit' sia svoiei zhinky i nemaie vidvahy buty chym ynshym.*		Al		Aphoristic
marriage	"Hadky Pro Zhenshchyn" (2). ~	1921 ~	p. 155	A wise woman never cries when her husband does not fulfill a promise. She knows he will make a new promise immediately.	a w	A Loh	*Mudra zhinka nikoly ne bude plakaty koly cholovik ne postupyt' pislia svoiei obitsianky. Vonazh znaie, shcho vin seichas zrobyt' ii druhu obitsianku.*	ant	Al		Aphoristic. Alliteration of "p".

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
home-making	*"Hadky Pro Zhenshchyn" (3).* ~	1921 ~	p. 155	When a housewife frets and claims there is nothing with which to feed you, her guests, you will be treated to possibly the best meal you have ever eaten.	a	AC Loh	*Nakoly hospodynia khaty, de vy ie hostem, pichne zhaluvaty sia pered vamy, opravduvaty sia, shcho ne maie chym pryniatia vas, to vy bezpechno sidaite za stil pryhotovanymy zisty takyi dobryi obid, iakoho mozhe shche nihde i ne ily.*	ant			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (4).* ~	1921 ~	p. 155	It is strange that a nice, experienced nurse can be more beneficially influential to the recovery of a male patient than that patient's own wife.	c m w	Loh	*Nam dyvno iak harna i dos'vidchena norsa potrafyt' vplynuty na khoroho cholovika tak shcho toi pochuvaie sia zdorovshyi pidchas koly ioho vlasna zhinka ne hodna chohos' podibnoho dokonaty.*				Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (5).* ~	1921 ~	p. 155	When a man tells a group of women a joke and only one woman is not laughing, you can be sure this lady is his wife!	a w	Loh	*Koly muzhchyna rozkazuie hurtkovy zhenshchyn smikhovanku i mizh nymy lyshe odna ne s'miie sia, to bud'te pevni shcho se zhinka toho muzhchyny.*				Aphoristic
speech	*"Hadky Pro Zhenshchyn" (6).* ~	1921 ~	p. 155	Parrots, women and drunks say a lot for which they do not try to apologize.	c	AC Loh	*Papugy, zhenshchyny i pyiaky bohato hovorial' ne staraiuchys' za svoi slova prosyty o perebachenie.*		Al		Aphoristic. Alliteration of "s".
beauty	*"Hadky Pro Zhenshchyn" (7).* ~	1921 ~	p. 155	When a city girl is not as pretty as one would like, this is only because she does not have the means by which to purchase the requisite beauty.	a c w	A Loh	*Nakoly mis'ka divchyna ne taka krasna iak by khto khotiv, to se lyshe z toi prychyny, shcho vona ne maie za shcho kupyty potribnoi krasy.*	SP			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (8).* ~	1921 ~	p. 155	Mother does not comprehend father when he speaks with a mouth full of *kulesha* (cornmeal) or *kasha* (grits), but when her baby babbles something incomprehensible, she comments on how well it speaks!	a w	AC Loh	*Mama ne rozumiie ani slova shcho tato hovoryt' koly v ioho roti povno kuleshi abo kashi, ta koly ii dytyna zabel'koche shchos' v rodi "gublvu - gaglug" to mama seichas skhopliuie sia i kazhe: "A, iakzhe vono faino hovoryt'!"*	ant			Aphoristic
courting	*"Hadky Pro Zhenshchyn" (9).* ~	1921 ~	p. 155	Boys are more satisfied with a kiss from a young woman than from an old woman. A kiss from a young woman might not be as crafted as from an old woman, but it comes from the heart.	a r	A Loh	*Khloptsi bil'she vdovoleni potsiluiem molodoi divchyny nizh starshoi. Potsilui molodoi divchyny khoch netakyi udachnyi iak starshoi ale vin pokhodyt' vid shchyroho ii sertsia.*				Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (10).* ~	1921 ~	p. 155	A stupid girl is one who cannot provide for herself and marries a boy who cannot support her.	c m w	A Loh	*Durnoiu divchynoiu mozhna nazvaty tu divchynu, shcho ne mozhe zarobliaty na svoie zhytie i viddaie sia za khloptsia, iakyi ne hoden daty ii uderzhania.*	SP	Al		Aphoristic. Alliteration of "d".

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trouble	*"Hadky Pro Zhenshchyn" (11).* –	1921 –	p. 155	Women often are troubled about facts that they cannot find anything over which they can trouble themselves.	a c w	A Loh	*Zhenshchyna potrafyt' sydity i klopotatys' nad faktom, shcho vona ne mozhe nichoho naity nad chym by mohla klopotatys'.*				Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (12).* –	1921 –	p. 155	A girl who marries a boy for his money will receive only as much money as the boy who married for her love receives in the form of her love.	c m w	A Loh	*Divchyna, shcho viddaie sia za khloptsie zadlie ioho hroshei, distaie stil'ko hroshei iak toi khlopets', shcho ozhenyv sia z divchynoiu zadlia ii liubovy, distaie liubovy.*	SP			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (13).* –	1921 –	p. 155	A woman loses a lot of time on the issue of her husband's faults but not so much time with regard to his torn socks.	c m w	AC Loh	*Zhinka stratyt' bohato chasu na spravlenie pokhybok ii cholovika, ta ynakshe sprava maie sia z ioho podertymy panchokhamy.*	ant			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (14).* –	1921 –	p. 155	Some husbands spend hours not talking to their wives because they do not want to interupt them.	c	A Loh	*Deiaki choloviky ne hovoriat' do svoikh zhinok tsilymy hodynamy, pozaiak - vony ne khotiat' pereryvaty besidy svoikh vozliublenykh zhinok.*				Aphoristic
courting	*"Hadky Pro Zhenshchyn" (15).* –	1921 –	p. 155	There is nothing that a girl hates more than a boy who jokes with a girl, unless that girl happens to be she.	w	A Loh	*Nichoho divchyna tak ne liubyt' iak toho khloptsia shcho zhartuie z divchynoiu, khyba shcho toiu divchynoiu ie vone sama.*	ant			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (16).* –	1921 –	p. 155	Every wife tells her husband how good and sincere other husbands are towards their wives.	c w	A Loh	*Kozhda zhinka hovoryt' svòmu cholovikovy iak dobri i shchyri druhi choloviky ie dlia svoikh zhinok.*				Aphoristic
courting	*"Hadky Pro Zhenshchyn" (17).* –	1921 –	p. 155	When a girl's mirror tells her she looks badly and her boyfriend tells her she is beautiful, she knows the mirror is lying.		AC Loh dM	*Nakoly dzerkalo kazhe divchyni shcho vona pohana a ii liubovnyk znova kazhe, shcho vona krasavytsia, to vona znaie shcho dzerkalo hovoryt' nepravdu.*				Aphoristic. Dead Metaphor: the mirror is lying.
fashion	*"Hadky Pro Zhenshchyn" (18).* –	1921 –	p. 156	Every city lady will tell you that she would dress just the same as other women, if she wanted to suffer hunger like those who spend all of their money only on clothing.	m	AC Loh	*Kozhda mis'ka zhenshchyna skazhe vam, shcho vona tak samo vbralab sia iak i druhi zhenshchyny nakolyb lyshe khotile terpity holodu tak iak tamti shcho to vsi hroshi vydaiut' lyshe na "vbiory".*	cP			Aphoristic
news	*"Hadky Pro Zhenshchyn" (19).* –	1921 –	p. 156	In the past, when there were no telegraphs or telephones, news was spread quite quickly by women.	c	AC Loh	*Kolys' ne bulo ni teliegrafiv ni teliefoniv ale visty rozkhodyly sia po kraiu dosyt' skoro pry popochy - zhens'kykh iazykiv.*	ant	idR		aphoristic. *"popochy"* appears in the calendar but it perhaps should be *"pomochy"*. Identical rhyme of *teli...iv.*

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courting	*"Hadky Pro Zhenshchyn"* *(20).* –	1921 –	p. 156	When a town girl rejects a number of young suitors, she will surely end up being satisfied with an old widower.	s w	Loh	*Koly mis'ka divchyna vidmovyt' daty ruku kil'kom khloptsiam to bud'te pevni, shcho vona zadovolyt' sia starym vdivtsem.*	cA			Aphoristic
marriage	*"Hadky Pro Zhenshchyn"* *(21).* –	1921 –	p. 156	When a husband is good and meek, a woman will call him useless, because she has nobody with whom to argue.	c m w	A Loh	*Koly cholovik ie dobroi i lahidnoi vdachi, to zhinka nazve ioho nepotribom, bo ne maie navit' z kym vysvaryty sia.*				Aphoristic
dis-satisfaction	*"Hadky Pro Zhenshchyn"* *(22).* –	1921 –	p. 156	Many women are dissatisfied either with or without a husband.	c w	A Lo	*Mnohi zhinky tak vzhe sotvoreni, shcho vony nezadovoleni koly maiut' cholovikiv i nezadovoleni koly ikh ne maiut'.*	ant	Ch		Aphoristic
fashion	*"Hadky Pro Zhenshchyn"* *(23).* –	1921 –	p. 156	A fat lady from the city faints when greeted with a firm handshake. In the evening, when she takes off her corset her skin presents a plowed land.	s	C Loh	*Tovsta zhenshchyna v misti vmlivaie koly pry vytaniu sia z neiu potysnuty dobre ii ruku. Ta koly u vechir skyne z sebe shnurivku to ii shkira predstavliaie zoranu novynu.*		As		Aphoristic. Assonance of *zoranu novynu.*
marriage	*"Hadky Pro Zhenshchyn"* *(24).* –	1921 –	p. 156	Some men are rich despite being married.	c w	AC Loh	*Deiaki muzhchyny ie bohachamy pomymo ioho shcho zhonati.*				
nature	*"Hadky Pro Zhenshchyn"* *(25).* –	1921 –	p. 156	The most difficult thing for an average woman to do is to be true to her own nature.	c w	A Lo	*Naitrudniisholu richeiu dlia peresichnoi zhenshchyny do vykonania ie - buty takoiu iakoiu ii pryroda obdaryla.*				Aphoristic
fashion	*"Hadky Pro Zhenshchyn"* *(26).* –	1921 –	p. 156	Amongst townwomen, you sometimes find one who will adjust her face to suit her blouse when she sees that a new blouse does not suit her face.	c s w	Loh	*Sered mis'kykh zhenshchyn strinete navit' take, shcho koly vona zobachyt', shcho nova bliuzka ne ie do lytsia to vona seichas "dopasovuie" lytse do bliuzky.*	ant	Ch		Aphoristic
marriage	*"Hadky Pro Zhenshchyn"* *(27).* –	1921 –	p. 156	When your wife says to you: "It is useless to talk with you," then you do not need to believe that she will keep her word.	c r w	A Loh	*Koly vasha zhinka skazhe vam: "Shkoda hovoryty do tebe", to vy ne potrebuiete viryty shcho vona seho slova dotrymaie.*				Aphoristic
fashion	*"Hadky Pro Zhenshchyn"* *(28).* –	1921 –	p. 156	In town one will find many illiterate girls who wear glasses because they beautify their countenance.	c s w	L	*V misti strinete mnoho nehramotnykh divchat, shcho nosiat' okuliary lyshe tomu, shcho vony pryukrashuiut' ikh "obraz".*				Aphoristic
dis-satisfaction	*"Hadky Pro Zhenshchyn"* *(29).* –	1921 –	p. 156	The reason why it is hard to satisfy the average woman, is that there is more dissatisfaction than satisfaction in her.	c w	A Loh	*Prychyna, zadlia iakoi peresichnu zhenshchynu tiazhko zadovolyty, ie ta, shcho v nii ie bil'she nezadovolenia iak zadovolenia.*				Aphoristic

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prayer needless	*"Hadky Pro Zhenshchyn" (30). ~*	1921 ~	p. 156	When a town girl possesses a nice pose and beautiful face, she does not want to pray because she has nothing for which to pray.	c s w	AC Loh	*Koly mis'ka divchyna posidaie hamu postavu i hame pryrodne lytse, vona ne khoche molyty sia pozaiak ne maieo shcho molyty sie.*		Al As		Aphoristic. Assonance of "a" in *posidaie hamu postavu.* Alliteration of "p".
courting	*"Hadky Pro Zhenshchyn" (31). ~*	1921 ~	p. 156	When a boy truly wants to marry a girl, he does not have to chase after her. He should run away and she will catch him sooner.	r	A Loh	*Koly khlopets' v diisnosty khoche ozhenyty sia z divchynoiu to vin ne potrebuie honyty za neiu. Vin povynen utikaty vid nei a vona ioho skorshe zlovyt'.*	SP			Aphoristic
courting	*"Hadky Pro Zhenshchyn" (32). ~*	1921 ~	p. 156	It is very difficult to persuade a town girl that she should help her mother wash the dishes instead of going to the show with her boyfriend.	c m w	AC Loh	*Duzhe tiazhko perekonaty mis'ku divchynu, shcho vona povynna pomahaty mami myty nachynie zamist' ity zi svoim liubym na "shov".*		Al		Aphoristic. Alliteration of "p" and "m"
love	*"Hadky Pro Zhenshchyn" (33). ~*	1921 ~	p. 156	Love does not question. As a result, many partners in this world live in Sodom and Gomorrah.	c m w	Loh FM	*Liubov ne daie zapytan'. Naslidom toho na sviti zhyie bohato par v Sodomi i Gomori.*	SP			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (34). ~*	1921 ~	p. 156	When a man treats his wife like he treated her before they were married, she will question if he is not deceiving her.	c w	Loh Pa	*Kolyzh cholovik traktuie svoiu zhinku tak iak traktuvav ii pered odruzheniem sia, to zhinka bude sumnivaty sia chy neotumaniuie vin ii.*		Re		Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (35). ~*	1921 ~	p. 156	The average woman wonders why she did not marry a man who would understand her.	c w	A Loh	*Peresichna zhinka dyvuie sia chomu vona ne vydaie sia za takoho cholovika, shcho rozumiv by ii.*				Aphoristic
home wrecker	*"Hadky Pro Zhenshchyn" (36). ~*	1921 ~	p. 156	When a woman steals a man from his wife she should be punished in that she will have to live with that man!	c m r	A Loh	*Koly zhenshchyna vkrade cholovika vid ioho zhinky to vona povynna buty pokarana v toi sposib shcho bude zmushena z nym zhyty.*				Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (37). ~*	1921 ~	p. 156	If it is true that experience is the greatest school of life, why do widows marry again?	c m	Loh M	*Nakoly se pravda, shcho praktyka chy dos'vid ie naibil'shoiu shkoloiu zhytie to chomu vdova vydaie sia vdruhe?*		Al		Aphoristic. Alliteration of "v".
beauty	*"Hadky Pro Zhenshchyn" (38). ~*	1921 ~	p. 156	Every poorly-endowed girl will tell you that the most attractive apple is not the tastiest.	w	C Lo Foh an	*Kozhda neobdarovana krasoiu divchyna skazhe vam, shcho naihamiishe iabloko ne ie naismachniishe.*		nR		Aphoristic. Near rhyme of *naihamiishe, ne ie naismachniishe.*
courting	*"Hadky Pro Zhenshchyn" (39). ~*	1921 ~	p. 156	When you went to make a girl happy, just tell her that she looks like the most beautiful portrait.	r	AC Lo Si	*Nakoly khochete zrobyty divchynu shchaslyvoiu to lyshe skazhit' ii, shcho vona vyhliadaie iak naihamiishyi obraz.*	SP			Aphoristic

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
marriage	*"Hadky Pro Zhenshchyn" (40). ~*	1921 ~	p. 156	Sometimes father has grounds to believe that mother is not happy until she finds something with which to get angry.	c w	A Loh	*Chas vid chasu tato maie ratsiiu dumaty, shcho mama ne chuie sia shcheslyvoiu poky ne naide shchos' takoho na shcho mohlab rozlostytys'*				Aphoristic
home-making	*"Hadky Pro Zhenshchyn" (41). ~*	1921 ~	p. 157	A woman might sit for four days figuring out how to do one thing in the house. Then she will get up and do something completely different.	c w	Loh	*Zhinka potrafyt' sydity v khati chotyry dny i rishaty iak maie zrobyty odnu rich v khati. Opislia vona vstaie i robyt' tsilkom shcho ynshoho.*	ant			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (42). ~*	1921 ~	p. 157	If a man understood anything as much as women understand dresses, he would receive a hundred thousand dollar annual pension.	c	AC Loh Si	*Nakolyb cholovik znav pro shcho nebud' tak bohato, iak zhinka znaie pro "dresy", to vin brav by sto tysiach doliariv richnoi pensii.*	SP			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (43). ~*	1921 ~	p. 157	The more a wife knows about her husband's bad actions, the more she angers when she finds out that other women know about these also.	m w	A Loh	*Chym bil'she zhinka znaie pohanykh "zdielok" svoho cholovika, tym bil'she vona zlostyt' sia koly diznaies', shcho pro se znaiut' i druhi zhinky.*	cP			Aphoristic
speech	*"Hadky Pro Zhenshchyn" (44). ~*	1921 ~	p. 157	Some say that women think faster than men. They have to in order to overtake their fellow women in conversations.	c	A Loh	*Hovoryt' dekhto, shcho zhenshchyny potrafiiat' skorshe dumaty iak muzhchyne. My prypuskaiemo, shcho vony se musiat' robyty aby odne druhu perehovoryla.*	SP			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (45). ~*	1921 ~	p. 157	The reason why a wife does not like when her husband comes home late for supper is that she does not have enough time to scold him.	c	A Loh	*Prychyna zadlia iakoi zhinka ne liubyt', aby ii cholovik prykhodyv pizno do domu na vecheru ie ta, shcho vona ne maie dosyt' chasu vysvaryty ioho.*				Aphoristic
speech	*"Hadky Pro Zhenshchyn" (46). ~*	1921 ~	p. 157	Doctors claim that excessive speaking undermines womens' health. Though have you ever seen a woman who did not talk excessively?	c w	A Loh	*Likari tverdiat', shcho nadmirne hovorenie pidryvaie zhenshchynam zdoroviie. Ale chy ie taka zhenshchyna, shchob nadmirno ne hovoryla?*	ant			Aphoristic
separation / murder	*"Hadky Pro Zhenshchyn" (47). ~*	1921 ~	p. 157	The world moves forward - and women with it. Women used to separate from their husbands and it was expensive. Now they either poison or slay them, which is a lot cheaper.	c w	A Lo	*S'vit postupaie napered, a z nym i zhinky. Shchob pozbutys' cholovika, zhinka do nedavnykh chasiv podavala sia o rozvid, shcho rozumiies' koshtuvalo bohato hroshei. Teper vona troit' abo ubyvaie ioho. Se bohato tan'she koshtuie.*	ant			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (48). ~*	1921 ~	p. 157	Men always have their reasons for marrying, but many women tie the knot simply to avoid being called old maids.	c w	AC Loh	*Muzhchyna zavsihdy maie prychynu zadlia iakoi zhenyt' sia. Ale mnoho divchat vykhodiat' zamizh lyshe toho, shchob ne klykaly ikh starymy pannamy.*	ant			Aphoristic

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fashion	*"Hadky Pro Zhenshchyn" (49).* ~	1921 ~	p. 157	Once ladies were satisfied with the latest clothing fashions. Now they find the automobile a requirement for happiness.	c w	AC Loh	*Kolys' zhenshchyny vdovolialy sia modnymy ubraniamy. Ta teperishnymy chasamy vony uvazhaiut', shcho dlia ikh shchastia avtomobil' ie konechnym.*	ant			Aphoristic
flattery	*"Hadky Pro Zhenshchyn" (50).* ~	1921 ~	p. 157	Another problem with today's world is that women would rather listen to flattery than the truth.	c m s w	A Loh	*Druha prychyna chomu nyni na s'viti tak bohato klopotu ie sia, shcho zhinka radshe bude slukhaty skhlibliaiuchykh sliv, iak diisnoi pravdy.*				Aphoristic
secret	*"Hadky Pro Zhenshchyn" (51).* ~	1921 ~	p. 157	When a woman cannot keep a secret she will entrust it to a few dozen women.	c w	A Loh	*Koly zhinka ne mozhe zatrymaty iakois' tainy, to vona poviryt' ii kil'kanaitsiat'om zhinkam dlia peretrymania.*	cP			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (52).* ~	1921 ~	p. 157	A man in the city must treat his wife like a broken egg because when he loses trust to it (the egg or the woman) he gives it (the egg or the woman) to another man.	c r s w	AC Foh SM	*Cholovik v misti musyt' obkhodyty sia zi svoieiu zhinkoiu iak zi zbytym iaitsem, bo koly stratyt' do neho dovirie to seichas peredaie ioho druhomu mushchyni.*				Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (53).* ~	1921 ~	p. 157	Every married man will tell you that when he wants to do one thing his wife will always want to do something entirely different.	c w	A Loh	*Kozhdyi zhonatyi cholovik skazhe vam se, shcho nekhai by vin shcho khotiv robyty to zhinka zavzhdy skhoche robyty zovsim shcho yn'shoho.*	ant			Aphoristic
speech	*"Hadky Pro Zhenshchyn" (54).* ~	1921 ~	p. 157	It is not good when a woman speaks too much or too little. If she speaks too little, she always repeats the same words every hour or more frequently.	c w	A Loh	*Ne dobre, iak zhinka zabohato mele iazykom, ale i ne dobre koly malo hovoryt'. Malohovorieche zhinka povtoriuie odni i ti sami slova shcho hodyny abo i skorshe.*				Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (55).* ~	1921 ~	p. 157	Life would be better if a woman strove to make her husband into her lover, as much as she tried as a girl to turn her lover into her husband.	c w	A Loh	*Bohato lipshe zhylos' by na sim s'viti kolyb zhinka tak starala sia zrobyty svoho cholovika svoim liubovnykom, iak vona divchynoiu starala sia zrobyty svoho liubovnyka svoim cholovikom.*	ant	Ch		Aphoristic
courting	*"Hadky Pro Zhenshchyn" (56).* ~	1921 ~	p. 157	It is easy to tell a girl that you love her when you don't love her at all. It is much more difficult to tell her you love her when you fully love her.	w	A Lo	*Ne tiazhko skazaty divchyni, shcho ty liubysh ii todi koly ne liubysh ii zovsim. Ale duzhe tiazhko skazaty ii shcho liubysh ii todi koly ty spravdi liubysh ii.*	ant			Aphoristic
main problem	*"Hadky Pro Zhenshchyn" (57).* ~	1921 ~	p. 157	The main problem with women is that they always want to do something else.	c w	A Loh	*Holovnyi klopit z zhinkoiu ie sei, shcho vona zavsihdy khoche robyty shchos' ynshoho.*				Aphoristic

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marriage	*"Hadky Pro Zhenshchyn" (58). ~*	1921 –	p. 157	You cannot convince a "June Bride" that in a few years she will sigh at the very thought of the man she could have had.	w	Loh	*Vy ne mozhete niiak perekonaty "Dzhun Braid" shcho za kil'ka rokiv vona bude tiazhko vzdykhaty na samu zhadku pro mushchynu, iakoho mohla maty.*				Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (59). ~*	1921 –	p. 157	You cannot convince a boy who is in love with an older widow that the most beautiful young and healthy girl would marry him.	w	Loh	*Ne mozhete takozh perekonaty khloptsia zaliublenoho v starshii vzhe vikom vdovi, shcho za neho vyishlaby persha-lipsha harna, moloda I zdorova divchyna.*		Al		Aphoristic. Alliteration of "v".
courting / marriage	*"Hadky Pro Zhenshchyn" (60). ~*	1921 –	p. 157	Many young men would continue to be bachelors if girls would not urge them to marry them instead of any other girl.	w	Loh	*Bohato khloptsiv kavalieruvalyb shchaslyvo dal'she nakolyb ne se, shcho bohato divchat naperaly na nykh shchob zhenyly sia z nymy a ne z iakymy druhymy divchatamy.*	cA			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (61). ~*	1921 –	p. 157	A woman will force her husband to think that he understands her when, in fact, he knows that he does not.	c w	Loh	*Zhinka zmusyt' cholovika dumaty shcho vin rozumiie ii todi koly vin znaie shcho ne rozumiie ii.*	ant			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (62). ~*	1921 –	p. 158	A woman will call her husband a devil over ten times a day and then wonder why he calls his marriage hell.	c w	Loh an	*Zhinka nazve cholovika chortom kil'kanaitsiat' raziv na den' i vidtak dyvuie sia, shcho cholovik supruzhe zhytie nazyvaie peklom.*	ant	Al		Aphoristic. Alliteration of "ch".
marriage	*"Hadky Pro Zhenshchyn" (63).~*	1921 –	p. 158	Many older men marry poor, young girls. However, we have not heard about many young girls marrying poor, old men.	c s	Loh	*Bohato starshykh muzhchyn zhenyt' sia z molodymy bidnymy divchatamy. Ale my chomus' ne chuly shche aby bohato molodykh divchat viddavalo sia za starykh, bidnykh muzhchyn.*	ant			Aphoristic
skirt length	*"Hadky Pro Zhenshchyn" (64). ~*	1921 –	p. 158	The difference between women and men in town is that women can wear short skirts to their knees, but men cannot wear short pants.	s	AC Loh	*Rizhnytsia mizh zhenshchynoiu z muzhchynoiu v misti ie ta, shcho zhenshchyna mozhe nosyty korotku, po kolina, sukonku, a muzhchyna takykh korotkykh shtaniv ne mozhe nosyty.*	ant	idR		Aphoristic. Identical rhyme of *chynoiu.*
skirt length	*"Hadky Pro Zhenshchyn" (65). ~*	1921 –	p. 156	Why does a fifteen year-old girl from town want the longest skirt, while the 25 year-old wants the shortest skirt?	s	AC Loh	*Chomu se tak, shcho mis'ka piatnaitsiat'litna divchyna khoche iak naidovshoi spidnytsi, dvaitsiat' piat' litna iak naikorotshoi?*	ant			Aphoristic

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marriage	*"Hadky Pro Zhenshchyn" (66). ~*	1921 ~	p. 158	Why is it that an old bachelor is prepared to marry a girl half his age or a widow twice his age?	c m s w	A Loh	*I chomu se tak, shcho staryi kavalier hotov ozhenyty sia z divchynoiu dva razy molodshoiu vid neho abo z vdovoiu dva razy starshoiu vid neho?*	SP			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (67). ~*	1921 ~	p. 158	Before the marriage he thinks she has the voice of a nightingale, while after the marriage he thinks she sounds like a parrot.	w	AC LSi FoM	*Pered sliubom vin dumaie shcho vona maie holos soloviia. Po sliubi vin dumaie, shcho vona hovoryt' iak papuga.*	ant			Aphoristic
beating	*"Hadky Pro Zhenshchyn" (69). ~*	1921 ~	p. 158	Whenever a mother has to beat a child, she always does this as if the father is always guilty of the deed.	w	AC Loh	*Koly mama musyt' vybyty dytynu, to vona zavsihdy robyt' se tak nacheb to tomu vsemu zavynyv tato.*	cP			Aphoristic
courting	*"Hadky Pro Zhenshchyn" (70). ~*	1921 ~	p. 158	Do not feel sad, boys! If you have not yet become fools then you will find girls who will turn you into ones.	w	A Loh	*Ne sumuite khloptsi! Nakoly vy shche ne staly durakamy to naidete sobi divchat, iaki takymy vas zrobliat'.*				Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (71). ~*	1921 ~	p. 158	Amongst rich people, there are many women who fear and respect their cooks more than their own husbands.	s	AC Loh	*Sered bohachiv ie bohato takykh zhinok, shcho bil'she boiat' sia i povazhaiut' kukharok iak svoikh cholovikiv.*		Al		Aphoristic. Alliteration of "b".
prayer / under bed	*"Hadky Pro Zhenshchyn" (72). ~*	1921 ~	p. 158	There are not too many girls who, before going to bed, say a prayer and look under their bed.	s	AC Loh F?	*Ne bohato v mistakh takykh divchat, shcho pered polozheniem si do lizhka, zmovyvshy molytvu, dyvliat' sia pid lizhko.*				Aphoristic
yelling	*"Hadky Pro Zhenshchyn" (73). ~*	1921 ~	p. 158	Women and children seem to have the same idea. If they yell long enough they will get what they want.	c w	A Loh	*Zhenshchyny i dity, zdaies', maiut' odnu i tu samu hadku, a se - shcho iak budut' krychaty cherez dovshyi chas, to distanut' te choho khotiat'.*				Aphoristic
flirting	*"Hadky Pro Zhenshchyn" (74). ~*	1921 ~	p. 158	When a girl passes a boy she always looks back to see if he is looking back in order to see if she is looking back.	s	A Loh	*Koly divchyna pomyne khloptsia, to vona zavsihdy ohliane sia, shchob pobachyty chy neohliadaie sia vin shchob pobachyty ii chy vona neohliadaie sia.*		Re		Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (76). ~*	1921 ~	p. 158	Every married man knows that when he asks a woman for a half of a cup of coffee she will always fill it up full in spite.	c m w	AC Loh	*Kozhdyi zhonatyi cholovik znaie se, shcho koly vin poprosyt' zhinku o pivhomiatka kavy to vona naliaie povne lyshe aby zrobyty na perekir.*	ant			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (77). ~*	1921 ~	p. 158	A girl can't understand why Vasyl' married lustynlia when he could have married her.	s	C Loh	*Divchyna ne mozhe niiak sobi poiasnyty toho, chomu Vasyl' zduriv i ozhenyv sia z lustynoiu, koly vin mih i z neiu ozhenyty sia.*		Re		Aphoristic

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marriage	*"Hedky Pro Zhenshchyn" (78). ~*	1921 ~	p. 158	There was a time when a husband owned his wife for life. Now he is lucky to enjoy his wife for a few days, weeks or months. Rarely does the bliss last for years. This is progress in the twentieth century.	c s w	A Lo	*Buly kolys' taki chasy, shcho cholovik buv vlastytelem zhinky do samoi smerty. Ta teper nastaly taki chasy, shcho cholovik mozhe tishytys' neiu lyshe kil'ka dniv, tyzhniv abo misiatsiv a ridko rokiv. Postup dvaitsiatoho stolitia.*	ant	Re Al		Aphoristic. Alliteration of *ridko rokiv.*
work	*"Hadky Pro Zhenshchyn" (79). ~*	1921 ~	p. 158	Another reason why there are so many old spinsters in the city is that they do not want to exchange a $15 job for a 15 cent bachelor.	c s w	C Foh M	*Druha prychyna zadlia iakoi v mistakh teper tak bohato starykh panniv ie sia, shcho vony ne khotiat' miniaty 15 dollarovoho zaniatia za 15 tsentovykh kavaleriv.*				Aphoristic.
marriage	*"Hedky Pro Zhenshchyn" (80). ~*	1921 ~	p. 158	It is possible that women do not take delight in leading their husbands. However, she will do this in order to convince her neighbours that she can lead her husband.	c w	A Loh	*Mozhlyvo, shcho zhinka ne maie niiakoi pryiemnosty v starshovanniu nad cholovikom. Ale vona bude se robyty aby perekonaty svoikh susidok, shcho vona mozhe starshuvaty nad cholovikom.*	ant	Re		Aphoristic
marriage	*"Hedky Pro Zhenshchyn" (81). ~*	1921 ~	p. 158	Have you seen the kind of a look an old maid gives to a woman who has had three or four husbands?	s	AC Loh	*Chy vydily vy vzhe iak kryvym okom stara panna dyvyt' sia na taku zhinku, shcho mala vzhe try abo chotyry choloviky?*		nR Al		Aphoristic. Near rhyme of *kryvym okom.* Alliteration of "ch"
home-making	*"Hedky Pro Zhenshchyn" (82). ~*	1921 ~	p. 158	When a girl's hands are soft and white and her mother's are rough and black, rest assured the girl will not be as good of a housewife as her mother.	c s w	AC Loh Si an	*Nakoly ruky divchyny pukhki i bili, a ruky ii mamy shorstki i chorni, to bud'te pevni, shcho z nei ne bude taka dobra hospodynia iak ii mama.*		mR uR		Aphoristic. Masculine rhyme in *shorstki, pukhki* and unaccented rhyme in *bili, chorni.*
marriage / husband's sewing duty	*"Hedky Pro Zhenshchyn" (83). ~*	1921 ~	p. 159	You may not believe it, but a man who has a wife and four daughters has to sew his own buttons, just like an old bachelor.	c s w	AC Loh Si	*Vy mozhete ne viryty, ale vono pravdoiu ie, shcho koly cholovik maie zhinku i chotyry don'ky to vin musyt' pryshyvaty sobi guzyky taksamo iak i staryi kavalier.*				Aphoristic
marriage	*"Hedky Pro Zhenshchyn" (84). ~*	1921 ~	p. 159	When a 17 year old girl gets married to a 70 year old for love and not for love of his money, then the reason is that there are no holes in a sieve.	m	C L Foh M	*Nakoly simnaitsiat'-litna divchyna viddast' sia za simdesiat'litnoho startsia z liubovy a ne rady ioho hroshei to semu prychyna ie sia, shcho v syti nema dierok.*		Al		Aphoristic. Implied Metaphor: No holes in a sieve means that something is wrong. Alliteration of "s" in *simdesiat'litnoho startsia.*
marriage	*"Hedky Pro Zhenshchyn" (85). ~*	1921 ~	p. 159	Ten days after getting married a wife faints if her husband stubs his finger. After they have have been living together for some ten years she could care less if his head fell off.	c m w	C Loh Hy	*Desiat' dniv po vesiliu zhinka priamo vmlivaie koly ii cholovik stovche sobi palets'. Ta koly obole zhyiut' iakykh desiat' lit to vona ne dbaie aby cholovikovy vidirvalo navit' holovu.*	ant			Aphoristic

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marriage	*"Hadky Pro Zhenshchyn" (86). -*	1921 -	p. 159	Long ago, when girls got married at age 25 they cried for their lost girlhood. Today in the cities, many girls have already lived with a number of men by the time they are age 20.	c m s w	AC Loh	*Kolys' v davnynu koly divchyna viddavala sia v 25-im rotsi svoho zhytia to vona plakala za svoim strachenym divotstvom. Nyni vzhe v mistakh bohato divchat zhyly z kil'koma cholovikamy nim dozhyly 20-oho roku zhytia.*	ant			Aphoristic
soap in door hole	*"Hadky Pro Zhenshchyn" (87). -*	1921 -	p. 159	There are no girls in the city today who put soap in the hole of their door lock before going to bed.	s	C Loh F?	*Nema nyni v mistakh i tykh divchat, shcho pered polozheniem sia do lizhka zatykaly mylom dierku v zamku dveryi.*		As		Aphoristic. Assonance in *mistakh... divchat.*
marriage	*"Hadky Pro Zhenshchyn" (88). -*	1921 -	p. 159	Many boys get married because they misunderstood a girl.	c w	Loh	*Neodyn khlopets' zhenyt' sia tomu, shcho neporozumiv sia dobre z divchynoiu.*				
marriage	*"Hadky Pro Zhenshchyn" (89). -*	1921 -	p. 159	A girl will never love a boy if she knows that he has some bad traits - unless he is wealthy.	m s w	A Loh	*Divchyna nikoly ne bude liubyty takoho khloptsia, nakoly vona znaie shcho vin maie za soboiu iakis' zli storony. Khyba shcho mav by bohato hroshei.*	ant			Aphoristic
fashion	*"Hadky Pro Zhenshchyn" (90). -*	1921 -	p. 159	When a woman wears a pound of rings and a pound of makeup, you must inevitably imagine that her rings are as valuable as her face.	s	A Loh Si Hy	*Koly zhinka nosyt' na rutsi tsilyi funt perstniv a na lytsy funt pudru, to vy mymovoli musyte podumaty, shcho ii persteni maiut' taku samu vartist' iak i ii lytse.*				Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (91). -*	1921 -	p. 159	After 20 years of marriage a husband will have taught his wife so well that she will do everything - that she likes.	c m w	Loh	*Koly cholovik zhyie z zhinkoiu cherez 20 lit to tak ii vyvchyt', shcho vona zrobyt' us'o shcho - lyshe sama skhoche.*				Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (92). -*	1921 -	p. 159	Some people are against trial marriages. In the cities, on the other hand, there are a lot of girls (being single mothers) with lowered braids who take pleasure in a child of several years or several children.	s	AC Lo	*Khtos' protyvyt' sia hadtsi aby zavesty probni sliuby. A v mistakh bohato ie divchat zi spushchenoiu v dil kosoiu, shcho tishat' sia kil'karichnoiu dytynoiu abo dil'my.*				Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (93). -*	1921 -	p. 159	Occasionally you find a woman who would make a perfect husband for her husband.	c s w	A Loh	*Chasamy mozhete zdybaty taku zhenshchynu, shcho bulab dobrym cholovikom dlia mushchyny.*				Aphoristic
fashion	*"Hadky Pro Zhenshchyn" (94). -*	1921 -	p. 159	A girl who has hips when hips are fashionable, and does not have hips when they are not, does not have any hips.	c s w	AC Loh dM	*My ne znaiemo bohato pro divchat. Ale znaiemo odno, shcho koly divchyna maie kluby, iak kluby v modi, i ne maie klubiv, koly kluby ne v modi, to vona ne maie zhadnykh klubiv.*		Re		Aphoristic. Dead Metaphor: to not have any hips.

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
friendship	*"Aforyzmy" (1). ~*	1921 ~	p. 159	The more comfortable you feel in a friendship, the more comfortable your friend will feel.	r	A Lo	*Chym svobodniishyi ty chuiesh sia v tovarystvi druhoho, tym svobidniishyi i vin; khto ie svobidnyi chynyt' i druhoho svobidnym.*	SP	Re		
truth / lies / resolute eyes	*"Aforyzmy" (3). ~*	1921 ~	p. 159	Someone with resolute eyes will tell the truth just as soon as a lie.	c m w	A Lo	*Khto maie vidvazhni ochi to skazhe priamo pravdu iak I takózh lozh.*		Al mR		Alliteration of "pr" and masculine rhyme of *ozh.*
interrupting / insincerity	*"Aforyzmy" (4). ~*	1921 ~	p. 159	Someone who interrupts another's speech is fickle and insincere.	c m w	A Lo	*Khto druhomu perebyvaie chasto besidu, ie nestalyi i neshchyryi.*				
slyness	*"Aforyzmy" (5). ~*	1921 ~	p. 159	Whoever asks decisive questions but gives elusive answers must draw suspicion to themselves being sly or two-faced.	c m w	Lo	*Khto stavyt' mnoho rishuchykh pytan', a sam daie omynaiuchi vidpovidy, musyt' stiahnuty na sebe pidozrine khytroho abo dvolychnoho.*				Aphoristic
ability	*"Aforyzmy" (6). ~*	1921 ~	p. 159	He who has no friends nor enemies must be a boor: without talent, strength and energy.	c m w	A Lo	*Khto ne maie ani pryiatelia ani voroha, musyt' buty prostakom: bez talanu, syly i enerhii.*	SP			Aphoristic
goodness	*"Aforyzmy" (7). ~*	1921 ~	p. 160	A person resembles his friends and enemies. It could be said that a person is good if all his friends are good and his enemies bad.	m	A Lo dM	*Iaki tvoi vorohy i pryiateli, takyi i ty. Mozhna uvazhaty kohos' za dobroho, koly vsi ioho serdechni pryiateli ie dobri, a ioho vorohy rishucho zli.*	SP			Aphoristic Dead Metaphor: Person resembling friends, a fairly common usage that seems literal.
support	*"Aforyzmy" (8). ~*	1921 ~	p. 160	A quality man will not forsake a good person when mean people persecute him.	m r w	A Lo	*Velyku tsinu maie sei cholovik, shcho ne zakyne dobroho, koly zlobni i nyz'ki liudy ziednaiut' sia shchoby ioho peresliduvaty.*				Aphoristic
friendship	*"Aforyzmy" (9). ~*	1921 ~	p. 160	He who speaks similarly about his friends and enemies while either in or out of their presence is more than honest, more than a man. He is a hero.	m	A Lo	*Khto hovoryt' chy to pro svoioho pryiatelia, chy voroha, to samo v ikh prysutnosty iak i v ikh neprysutnosty, sei ie bil'she iak chesnyi, bil'she iak muzh, sei priamo ie heroi.*				Aphoristic
govern-ment	*"Aforyzmy" (10). ~*	1921 ~	p. 160	Government should be a light that enlivens and warms us, without creating a bullet and gunpowder which destroy.	m	AC Lo FM	*Pravytel'stvo povynno buty s'vitlom, kotre ozhyvliaie, hriie, tvoryt' ne kuleiu, porokhom, kotri vs'o nyshchat'.*	SP			Aphoristic. Metaphor: Government = Light

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
govern-ment	*"Aforyzmy" (11). ~*	1921 ~	p. 160	Self-government can only exist in enlightened countries because the enlightened whip - even of a Mongol - is better than that of a wild bolshevik.	s	AC LohF anM	*Samouprava mozhe istnuvaty lyshe v kraiakh pros'vichenykh, bo lipshyi bych pros'vichenoho, navit' Mongola, iak dykoho bol'shevyka.*				Aphoristic. Discriminatory against Mongol and bolshevik rule, which devastated the Ukrainian people. Metaphor: Enlightened whip = Mongol Figured Analogy: Enlightened whip [A] : Mongols [B] :: Unenlightened Whip [C] : Bolsheviks [D}
marriage / politics	*"Aforyzmy" (12). ~*	1921 ~	p. 160	You do not talk about marriage with a youth and you do not talk about politics with an illiterate person.	w	AC Lo an	*Z nedorostkom o supruzhestvi, z nehramotnym o politytsi - ne hovoryt' sia.*				Aphoristic Analogy: Marriage [A] ≠Youth [B] :: Politics [C] ≠ Illiterate Person [D]
govern-ment	*"Aforyzmy" (13). ~*	1921 ~	p. 160	To take an idiot to parliament is like making a new recruit the commander.	w	AC Loh Si an	*Cholovike - duraka vziaty do parliamentu, to samo, shcho zrobyty rekruta holovnym komandatom.*				Aphoristic Analogy: Marriage [A] ≠Youth [B} :: Idiot ≠Parliament
govern-ment	*"Aforyzmy" (14). ~*	1921 ~	p. 160	A free country should not create slaves or enslave foreign peoples. It should teach freedom.	m r w	A Lt	*Svobidnyi narod ne povynen tvoryty rabiv, ne ponevoliuvaty chuzhi narody, uchyty svobody. V svobidnii derzhavi - svobidni narody i liudy.*	SP			Aphoristic
govern-ment	*"Aforyzmy" (15). ~*	1921 ~	p. 160	In this land only criminals and idiots are prosperous. The better you are, the worse is your lot.	c m w	A Lo an	*Na sii zemli diisno lyshe perestupnyky i duraky shchaslyvi. Chym khto lipshyi, tym iomu hirshe.*			2b	2b, p.109: "*Na tsii zemlii lyshe duraky i lykhodii ie shchaslyvi* ." [because they do not consider human misfortune] KKF Aphorism's Analogy: Criminals / Idiots [A] : Prosperous [B] :: Good folks [C] : Misfortune [D]
govern-ment	*"Aforyzmy" (17). ~*	1921 ~	p. 160	A slave who spends his entire day turning a millstone does not have time to think, let alone govern. He lives as a result of other people's thought and will and he is a tool or machine of that other person.	c m w	A Lo M	*Rab, kotryi tsilyi den' krutyt' mlyns'ke koleso, ne maie chasu dumaty a shche men'she riadyty; vin zhyve vyslidom chuzhoi hadky, chuzhoi voli, iest' ii znariadom, mashynoiu.*				Aphoristic. Metaphor: Slave = Tool of other's
money	*"Aforyzmy" (19). ~*	1921 ~	p. 160	Economics is the first schooling for man and of humankind.		A Lo	*Ekonomiia ie pershoiu shkoloiu cholovika i rodu liuds'koho.*	SP			Aphoristic Economics = 1st schooling
cities vs. villages	*"Aforyzmy" (20). ~*	1921 ~	p. 160	A state does not survive when its cities take precedence over its villages.	m w	A Lo	*Derzhava, de mista perevysshaiut' nad selamy, zahybaie.*				Aphoristic
govern-ment	*"Aforyzmy" (21). ~*	1921 ~	p. 160	Government is born and formed from its people. Mature people have mature governments.	r	A LoM	*Pravytel'stvo rodyt' sia, robyt' sia z liudei. Liudy dozrili maiut' pravytel'stvo dozrile.*		As Cs		Aphoristic. Metaphor: Government = People. Assonance and Consonance of *rodyt'sia, robyt'sia.*

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trouble	*"Aforyzmy" (22). ~*	1921 ~	p. 160	There is misfortune for a people if their academics play around!	c m w	A Lo an	*Hore narodam iesly vcheni ikh zabavliaiut' sia!*	cA			Aphoristic. Analogy: Misfortune [A] : People [B] :: Playing Around [C] : Academics [D]
intelligence / character	*"Aforyzmy" (23). ~*	1921 ~	p. 160	Without intelligence and character you have neither a man nor a people.	c m w	A Lo	*Bez holovy i kharakteru nema ni cholovika ni naroda.*	cP		2b	2b, p.80: *"Bez holovy i kharaktera nema ni cholovika, ani naroda."* [Without intelligence and will, neither an individual nor a nation will attain anything.]
education	*"Aforyzmy" (24). ~*	1921 ~	p. 160	Education is never too expensively purchased.	m r	A Lo	*Pros'vita nikoly za doroho okuplenoiu ne mozhe buty.*				
marriage	*"Hadky Pro Zhenshchyn" (1). ~*	1921 ~	p. 169	A woman has enough sense to know that the longer she boils an egg, the harder it gets. She forgets that a man is similar to an egg.	w	C Foh an	*Zhinka na stil'ko maie rozumu, shcho znaie shcho chym dovshe iaitse varyty tym tverdshe vono bude. Ta vona zabuvaie, shcho i cholovik podibnyi do iaitsia.*	ant			Aphoristic Implied Analogy: Boiling Egg [A] : Harder [B] :: (scolding husband?) [C] : (making husband angry?) [D]
courting	*"Hadky Pro Zhenshchyn" (2). ~*	1921 ~	p. 169	A boy from the town should never tell his girl that she should dress quickly because, in her hurry, she might go with just one eyebrow.	s w	AC Loh -	*Mis'kyi khlopets' nikoly ne povynen kazaty svoii divchyni skoro zbyratys' do teatru, bo vona v pospikhu mozhe pity lyshe z odnoiu brovoiu.*				Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (3). ~*	1921 ~	p. 169	A husband cannot understand his wife because when he gives her whatever she wants she always wants something else.	c m s w	A Loh	*Druhoiu prychynoiu zadlia iakoi cholovik ne mozhe rozumity zhinky ie se, shcho koly vin dast' ii te, shcho vona khoche, to vona zavzhdy khoche shchos' ynshoho.*				Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (4). ~*	1921 ~	p. 169	The difference between a boy and a married man is that a boy can kiss his girl whenever he wants and a husband only kisses his wife when he must.	c w	AC Loh an	*Rizhnytsia mizh khloptsem a zhonatym cholovikom ie ta, shcho khlopets' mozhe potsiluvaty divchynu koly khoche, a cholovik tsiluie svoiu zhinku todi koly musyt'.*				Aphoristic
fashion	*"Hadky Pro Zhenshchyn" (5). ~*	1921 ~	p. 169	If a lady from the town could have all her desires, she would have a new husband as often as a new hat.	c m s w	AC Loh	*Nakolyb mis'kym zhinkam vil'no bulo robyty vse te, shcho khotiat', to vona malyb novoho cholovika tak chasto iak chasto maiut' novyi kapeliukh.*	cP			Aphoristic
nature	*"Hadky Pro Zhenshchyn" (6). ~*	1921 ~	p. 169	Nature makes mistakes as well as man. In a large city we often see women who should be men - and men who should be women.	c s w	A Loh	*Ne lyshe cholovik, ale i pryroda robyt' pomylku. Buduchy v velykim misti - my chasto bachymo zhenshchyn, iaki povynnib buty muzhchynamy i muzhchyn, iaki povynni buty zhenshchynamu.*				Aphoristic

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truth	*"Hadky Pro Zhenshchyn" (7). ~*	1921 ~	p. 169	The city girls are very veracious today [sarcasm inserted]. When they tell you their age today, it will be the same answer in ten years.	s w	AC Loh Ir	*Nynishni divchata v mistakh ie duzhe pravdomovni. Nakoly skazhe vam skil'ky ii lit nyni to i za desiat' lit skazhe vam te same.*				Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (8). ~*	1921 ~	p. 169	What a nice world it would be if all of the flowers were as pretty as they appear in a seed catalogue - and if girls from the town looked as good one day after marriage as they do before marriage.	c r s w	AC Loh an	*Iakym harnym sei s'vit buvby nakolyb tsvity buly taki harni iak namal'ovani v katal'ogu nasin' i - kolyb mis'ki divchata tak harno vyhliadaly oden den' po sliubi iak pered sliubom.*	SP	uR		Aphoristic. Unaccented rhyme of *iakym harnym.*
marriage	*"Hadky Pro Zhenshchyn" (9). ~*	1921 ~	p. 169	A girl laughs heartily with a boy who, marrying her, does not ask about her past but only speaks about her future.	m w	AC Loh	*Divchyne zdorovo smiie sia z takoho khloptsia, iakyi - zheniachys' z neiu - ne pytaie ii pro ii mynuvshist', a hovoryt' pro ii buduchnist'.*		nR		Aphoristic. Near rhyme of *mynuvshist', buduchnist.*
courting	*"Hadky Pro Zhenshchyn" (10). ~*	1921 ~	p. 169	Whenever a girl thinks a boy is good for her, she is certain that he would be too good for any other girl.		AC Loh an	*Nakoly divchyna dumaie, shcho iakyis' khlopets' ie dobryi dlia nei, to vona ie pevna, shcho vin ie za dobryi dlia iakoi ynshoi divchyny.*	ant			Aphoristic
courting	*"Hadky Pro Zhenshchyn" (11). ~*	1921 ~	p. 169	A persevering fisherman naturally has the most luck. Girls should remember this when they want success with boys.	m	AC Loh an	*Terpelyvyi rybolovets' zvychaino maie nailipshyi uspikh. Divchata povyni pamiataty se koly khotiat' maty uspikh v lovlenіu khloptsiv.*	SP			Aphoristic
fashion	*"Hadky Pro Zhenshchyn" (12). ~*	1921 ~	p. 169	When one set of shoes are too tight on a man he buys another larger pair. When shoes are too tight on a woman, she buys these.	s	AC Loh	*Nakoly cholovika odni cherevyky tysnut' to vin kupuie bil'shi. Kolyzh zhinku cherevyky tysnut', to vona kupuie ikh.*	ant			Aphoristic
position in life / embracing waist	*"Hadky Pro Zhenshchyn" (13). ~*	1921 ~	p. 169	A woman quickly discovers whether a girl's position in life will be high or low. A boy does not know this difference as long as he can embrace her waist.		A Loh F?M	*Zhinka skoro sposterezhe chy v divchyny stan vysokyi abo nyz'kyi. Ta khlopets' ne znaie v tim rizhnytsi tak dovho iak vin mozhe obniaty divchynu rukoiu za stan.*	ant			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (14). ~*	1921 ~	p. 170	When a wife rattles the dishes during dishwashing more than usual, this indicates she argued with her husband at the table.	w	AC Loh	*Koly zhinka tarakhkaie nachyniem pidchas mytia bil'she chym zvychaino, to se nailipshyi znak, shcho vona "peremovylas'" z cholovikom kolo stola.*	cP			Aphoristic

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questions	*"Hadky Pro Zhenshchyn" (15). ~*	1921 ~	p. 170	A man only troubles himself with his own issues. A woman must be preoccupied with herself, her husband, her children, her neighbours, her neighbourhood, her province, her country, heaven, hell and all the devils!		A Loh an	*Cholovik klopoche sia lyshe svoimy spravamy. Ta zhinka musyt' klopotaty sia sama soboiu, ii cholovikom, ii dit'my, ii susidamy, ii okolytseiu, ii provintsiieiu, ii kraiem, nebom, peklom i vsima chortamy.*	ant	uR As		Aphoristic. Assonance and unaccented rhyme of *nebom, peklom.*
fashion	*"Hadky Pro Zhenshchyn" (16). ~*	1921 ~	p. 170	When a man thinks that women are not daring, he should take a good look at what they wear to town on a hot day.	s	AC Loh	*Nakoly iakyi cholovik dumaie, shcho zhenshchyny ne ie vidvazhni to nekhai dobre pryhliane sia v chim vony v misti vbrani v horiachyi den', a pevno zminyt' svoiu opiniiu pro zhenshchyny.*	ant			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (18). ~*	1921 ~	p. 170	Some men complain about their argumentative wives. They do not know that their wives contribute a great deal to the enrichment of our language because they add words unknown by our ancestors.		A Loh	*Zhaluiut' sia i narikaiut' deiaki choloviky na svoikh svarlyvykh zhinok. Ne znaiut' vony, shcho ikh zhinky chymalo sprychyniaiut' sia do zbohachenia nashoi movy, bo dodaiut' do nei neznani nashym predkam - slova.*	ant			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (19). ~*	1921 ~	p. 170	A man whom a woman sweeps like a broom at least has the amenity of being able to vote every election for whom he wants.	s	AC Loh FM	*Cholovik, iakym zhinka pomituie iak pomelom, maie khoch stil'ko pryiemnosty, shcho mozhe kozhdykh vyboriv holosuvaty na toho na koho iomu khoche sia.*	ant	idR		Aphoristic. The statement is literal, excepting the phrase "sweeps (her man) like a broom." Identical rhyme of *pom.*
separation	*"Hadky Pro Zhenshchyn" (21). ~*	1921 ~	p. 170	We hear a lot about separations, but not when a woman has five or six children because then she does not have time to think about such things that she should not be thinking about.	c m s	A Loh	*Bohato chuiemo teper pro rozvody, ale shche ne chulys'mo aby zhenshchyne z piat'ma abo shist'ma dit'my khotila rozvesty sia zi svoimy muzhom. Prychyne v sim ie ta, shcho taka zhenshchyne ne maie chasu dumaty pro richy pro iaki ne povyne dumaty.*	ant			Aphoristic
suffering	*"Hadky Pro Zhenshchyn" (22). ~*	1921 ~	p. 170	Every dentist will say that women manage to tolerate pain better than men. When we consider the pain of corns on the feet from tight shoes, then the pulling of teeth is nothing for women.	s	AC Loh	*Kozhdyi dentyst skazhe vam se, shcho zhenshchyna potrafyt' znesty bil' lipshe chym muzhchyna. Bo koly porivnaiemo bil' nahnitky na nozi v duzhe tisnim cherevyku to, tiahnenie zuba ie dlia zhenshchyny nichym.*				Aphoristic

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aging	*"Hadky Pro Zhenshchyn" (23). ~*	1921 ~	p. 170	Some say men and women age at the same rate. In town, however, many women have managed to maintain their pre-marital appearances.	s	A Loh	*Kazhut' deiaki liudy, shcho z khodom chasu tak cholovik iak i zhinka stariiut' sia odnakovo. Ta v misti ie naibil'she takykh zhinok, shcho viddaly sia pered dvaitsiat'-tryitsiat' litamy a potrafyly zatrymaty svoie lytse takym molodym iak maly pered viddaniem sia.*	ant	mR		Aphoristic. Masculine rhyme of *takym molodym… (viddaniem).*
marriage	*"Hadky Pro Zhenshchyn" (24). ~*	1921 ~	p. 170	Before marriage a boy makes acquaintance with a girl over the course of one day. After marriage, he cannot recognize her even after ten years.	w	A Loh	*Pered ozheneniem sia khlopets' zapiznaie sia divchynoiu protiahom odnoho dnia. Ta po ozheneniu sia vin ne mozhe rozpiznaty iei navit' za desiat' lit.*	ant			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (25). ~*	1921 ~	p. 170	The average girl thinks that she knows everything before marriage. Having gotten married, she ascertains that she is only starting to learn some things.	a w	A Loh an	*Peresichna divchyna pered viddaniem sia dumaie, shcho vona vzhe vs'o znaie. Ta viddavshys' - perekoniuie sia, shcho vona shchoino zachynaie deshcho vchyty sia.*	ant			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (26). ~*	1921 ~	p. 170	When a couple engages, he wants her because she is different than other girls. When they marry, he wants to be done with her because she is not like other women.	s w	A Loh an	*Koly zoruchat' sia to vin khoche iei tomu, shcho vona ne taka iak druhi divchata. A koly poberut' sia, to vin khoche pozbuty sia iei tomu shcho vona ne taka iak druhi zhinky.*	ant			Aphoristic
marriage / money	*"Hadky Pro Zhenshchyn" (27). ~*	1921 ~	p. 170	In the city there are a lot of fools, including girls, that think it is not nice to earn money for oneself. But they think differently after they are married, because they have to earn a living for themselves, their husband and their children.	s w	Loh	*V misti ie bohato durakiv, do iakykh treba vidiuchyty i divchat, iaki dumaiut', shcho to nehamo zarobliaty na sebe. Ta inakshe vony dumaiut' koly viddadut' sia, bo todi musiat' zarobliaty na sebe, na cholovika i dityi.*	cP			Aphoristic
fashion	*"Hadky Pro Zhenshchyn" (28). ~*	1921 ~	p. 170	It is understood that city women (especially girls) cry little because then they have to powder and plaster their faces anew.		C Loh	*Rozumiie sia, v misti zhenshchyny (spetsiial'no divchata) malo plachut', bo znaiut' shcho po kozhdim plakaniu vona musyt' nanovo mastyty I pudruvaty svoie lytse.*				Aphoristic
faith	*"Hadky Pro Zhenshchyn" (31). ~*	1921 ~	p. 171	There are women who see things with their very own eyes and still will not believe it because they do not want to believe it.	m w	A Lo	*Ie taki zhenshchyny, shcho kolyb navit' bachyly shcho na svoi vlasni ochy to vony ne viriat' tomu iesly ne khochut' viryty.*				Aphoristic

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marriage	*"Hadky Pro Zhenshchyn" (32).* ~	1921 ~	p. 171	A wife has to love a man who remembers their wedding anniversary and her birthday.		AC Loh	*Zhinka ne mozhe ne liubyty takoho cholovika, shcho nikoly ne zabuvaie iei richnytsiu vinchania ta iei den' urodyny.*				Aphoristic
courting	*"Hadky Pro Zhenshchyn" (33).* ~	1921 ~	p. 171	A girl does not like a boy who sits beside her and behaves properly just because she told him to do this.	c w	A Loh	*Divchyna ne liubyt' takoho khloptsia, iakyi sydyt' bilia nei i zakhovuie sie prylychno lyshe tomu shcho vona iomu skazala aby tak zakhovuvav sia.*				Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (34).* ~	1921 ~	p. 171	When a woman worries about unimportant things she gets angry at her husband for not worrying.	c w	A Loh	*Koly zhinka hryze sia nad malovazhnoiu richeiu to vona zlostyt' sia na svoho cholovika shcho i vin ne hryze sia.*	ant			Aphoristic
marriage	*"Hadky Pro Zhenshchyn" (35).* ~	1921 ~	p. 171	Before the marriage he thinks he will always stay at home to be close to his love. After marriage he stays away from home more in order to be closer to peace.	m w	A Loh an	*Pered vinchaniem vin dumaie, shcho vin zavsihdy bude perebuvaty v doma shchob buly blyz'ko svoiei liuboi. Po vinchaniu vin perebuvaie bil'she poza domom shchob buly blyz'ko spokoiu.*	ant	As		Aphoristic.
suffering	*"Aforyzmy" (2).* ~	1921 ~	p. 172	Suffering is a fine, elevated thing. There is something godly about it because it awakens godly feelings like compassion in man.	m	A Lo	*Terpinie se harna i vyvyzshena rich, v nim ie shchos' bozhestvennoho, pozaiak zbudzhuie v cholovitsi bozhestvenne pochutie - myloserdiie.*				Aphoristic
nature	*"Aforyzmy" (3).* ~	1921 ~	p. 172	All bodies, land, plants, animals and human beings are made by nature. Nature is therefore the birth giver and man is the manufacturer.		A Lt an	*Vsi tila, zemliu, rostyny, zhyvotyny i tilo liudyny tvoryt' pryroda; cholovik lyshe ikh pererobliuie. Pryroda ie otzhe rodytel'koiu a cholovik fabrykantom.*		fR idR		Aphoristic. Identical rhyme of *tyny*. Feminine rhyme of *rostyny, zhyvotyny* with *liudyny.*
wisdom	*"Aforyzmy" (5).* ~	1921 ~	p. 172	Wisdom is a patchwork. Everybody has lucid moments when they speak wisely and execute soundly. In other moments they become stupid and fail.	w	A Lo	*Mudrist' liudyny ie latanynoiu. Kozhdyi maie iasni khvyli v kotrykh mudro hovoryt' i zdorovo robyt'. V ynshykh khvyliakh staie sia durnym i upadaie.*		Al As		Aphoristic. Alliteration of "L". Assonance of "o" in *hovoryt' i zdorovo robyt'.*
work	*"Aforyzmy" (7).* ~	1921 ~	p. 172	If physical movement creates physical heat, then intellectual work creates a spiritual warmth and strengthens one's spiritual force.	m	A Lo an	*Iak pratsia i rukhy fizychni vyrobliaiut' fyzychnu teplotu to i pratsia rozumova vyrobliaie teplotu dushevnu i skripliaie syly dushevni.*	cP			Aphoristic
knowledge	*"Aforyzmy" (9).* ~	1921 ~	p. 172	You do not impart your vision to anyone, just like you do not impart your wisdom to anyone. Yet, you might warn a short-sighted person about a precipice. Whoever believes will save himself.	a m w	A Lo	*Iak oka svoho ne vdilysh nikomu, tak i svoiei mudrosty. Odnak vkazhesh korotko-vydiachym propast'! Khto poviryt' vratuie sia.*				Aphoristic

Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
ideas	*"Aforyzmy" (10). ~*	1921 ~	p. 172	Long-range ideas are just as important as high ones. The past sees the future. They are both sisters. Whoever saw one will see the other.	a m	A Lo	*Ne lyshe vysoki, ale i daleki idei treba maty. Mynuvshist' bachyt' buduchnist'. Obi vony sestry. Khto odnu vydiv, uzryt' i druhu.*		Al As		Aphoristic. Alternating "e" and "i" in *ale i daleki idei*. Alliteration of "b".
education	*"Aforyzmy" (11). ~*	1921 ~	p. 172	If the world was a flawless machine man would not exhaust himself because he would also be an unthinking machine. However, since there are storms and nothing is constant, man must think endlessly.	m w	A Lo an	*Kolyb s'vit buv mashynoiu bez pomylky, cholovik v nim ne vyrobyv by sia, buv by takozh nedumaiuchoiu mashynoiu. Ale pozaiak ie buria, nepohoda, nema nichoho postiinoho, to cholovik bezperestanno musyt' dumaty.*	ant	Al		Aphoristic. Analogy: Flawless World [A] : Unthinking Man [B] :: Change [C] : Thinking Man [D]. Alliteration of "n".
happiness	*"Aforyzmy" (12). ~*	1921 ~	p. 172	The pleasures of life always awaken sorrow. Spiritual happiness does not reach the earth, is better than earthly pleasure and is independent from earthly pain.	m w	A Lo an	*Radoshchi zhytia zavsihdy zbudzhuiut' zhurby. Radoshchi dushevni nedosiahaiut' zemli, - vony trokhy kholodniishi, ale lipshi, - svobidni vid zems'koi bolizny.*	ant	Al As		Aphoristic. Analogy: Life [A] : Sorrow [B] :: Spiritual Happiness [C] : Better [D]. Alliteration of "zh" and "z". Assonance of "i" in *kholodniishi… lipshi, svobidni vid…*
knowledge	*"Aforyzmy" (14). ~*	1921 ~	p. 173	To defile that field that is the brain, where such nice ideas grow, is suicide.	m w	A LoM	*Te pole mozkove, de tak harni rostut' i tsvitut' idei, kaliaty se samobyistvo.*				Aphoristic
language	*"Aforyzmy" (15). ~*	1921 ~	p. 173	Do not kill language. In it resides the spirit of a nation, and a nation is a big thing - a big sum of a people's ideas.	m r w	A LoM	*Movy ne ubyval, v nii ie dukh naroda, a narod to velyka rich, velyka suma liuds'kykh myslyi.*		Re		Aphoristic.
faith	*"Aforyzmy" (17). ~*	1921 ~	p. 173	I highly value a man who was able to remain faithful to his concept for his entire life and who acted upon it.	m	A Lo 1p	*Vysoko tsiniu cholovika, kotryi umiv pozistaty virnym svoii idei tsile zhytie i pislia nei postupav.*				Aphoristic
education	*"Aforyzmy" (24). ~*	1921 ~	p. 173	Education is to wisdom, as letters are to education. A learned person may be dumb and evil, while a wise person cannot because wisdom is his body and blood.	m	A Lo an an	*Nauky dlia mudrosty ie tym chym bukvy dlia nauk. Uchenyi mozhe buty durnym i zlym; mudryi ni, bo mudrist' ioho kroviu i tilom.*		mR	2b	2b, p.183: *Nauka dlia mudrosty tym, chym bukva dlia nauky*." [Without literacy you will not attain knowledge and without knowledge you will not become intelligent.] Masculine rhyme of *ym*.
wisdom	*"Aforyzmy" (25). ~*	1921 ~	p. 173	Slyness is found in the hearts of lowlifes. Wisdom rests within great people.	m w	A Lo an	*Khytrist' nakhodyt' sia v dushakh nyz'kykh, mudrist' zhytia posidaiut' liudy velyki.*	ant			Aphoristic
intelligence	*"Aforyzmy" (26). ~*	1921 ~	p. 173	Idiots are geniuses of idiocy. Not one wise man will foresee with his logic what the idiot can think up with his stupidity.	w	A LoM an	*Duraky ie geniial'nymy v durachestvakh. Ni odyn mudrets' ne predvydyt' svoim rozumom, shcho ikh hlupota vydumaie.*	ant			Aphoristic

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
point of view	*"Aforyzmy" (27). ~*	1921 ~	p. 173	An impressive conscience lacking a point of view is a troublesome burden without a purpose.	m w	A Lo an	*Velyka dusha bez vidpovidnoho stanovyshcha ie klopotom, tiaharem bez tsily.*	SP			Aphoristic
suffering	*"Aforyzmy" (28). ~*	1921 ~	p. 173	Everyone suffers in this world: idiots as a result of their own mistakes and smart people as a result of other's errors.	w	A Lo an	*Vsi terpliat' na sim sviti, duraky vnaslidok osobystykh pomylok, mudri vnaslidok pomylok chuzhykh.*	SP	Al As		Aphoristic. Alliteration of "s". Assonance of "I" in *sim sviti* and "y" in *osobystykh pomylok…chuzhykh.*
life	*"Aforyzmy" (34). ~*	1921 ~	p. 173	Great minds set out vast plans for their work. Small minds engage in trifles.	m	A Lo an	*Velyki umy stavliat' svoim pratsiam shyrokyi nacherk; mali liubliat' zanymaty sia dumytsiamy.*	ant	Al		Aphoristic. Alliteration of "s"
trouble	*"Aforyzmy" (36). ~*	1921 ~	p. 173	A leader is on this earth to lessen the evil that sows misery, anger and stupidity.		A Lo	*Vyzshyi cholovik ie na to na sii zemly, aby zmenshyty zlo, kotre siiut' nuzhda, zlist' i dumota.*		Al		Aphoristic. Alliteration of "z".
spiritual	*"Aforyzmy" (37). ~*	1921 ~	p. 173	Just as nothing in the world can be physically moved without energy, higher spirituality cannot be reached without sacrifice.	a m	A Lou an	*Iak v sviti fizychnim nichoho ne rushyt' sia bez syly, tak i v dushevnim ne dokhodyt' sia do niiakoi vysoty bez pozhertvovania.*				Aphoristic
ideas	*"Aforyzmy" (38). ~*	1921 ~	p. 173	Evening thoughts are similar to flowers in the desert: they struggle, rise and disperse. Morning thoughts resemble refreshing dew: they enliven, strengthen and linger.		AC Lo an	*Hadky vechirni podibni do tsvitu v postyny: vony muchat', vznosiat' sia i ulitaiut'; ranishni hadky podibni do rosy vids'vizh*		fR		Aphoristic. Assonance of "I" in *vechirni podibni…tsvitu.* Feminine rhyme with *iaiut'.*
contrasts	*"Aforyzmy" (1). ~*	1921 ~	p. 176	To grasp the whole, there must be contrasts both in the physical and the spiritual world.	a	A Lo u	*Dlia uderzhania tsilosty neobkhidno potribni kontrasty tak v s'viti fizychnim iak i dushevnim.*				Aphoristic
ideas / wealth	*"Aforyzmy" (2). ~*	1921 ~	p. 176	Create a whole world of ideas and nobody will move to the side of the road for you, but everybody bows to a millionaire.	c m	AC Lo an Pa	*Sotvory tsilyi svit hadok a nikhto tobi ne z dorohy ne stupyt' sia, pered milionerom vsiakyi hne svoiu spynu.*	ant	Al		Aphoristic. Alliteration of "s" in *vsiakyi svoiu spynu.*
truth	*"Aforyzmy" (3). ~*	1921 ~	p. 176	Life would be intolerable for a naive man who only told the truth. People would endeavor to do away with him most quickly.	m w	A Lo Pa	*Dlia cholovika naivnoho, kotryi by lyshe pravdu hovoryv, zhytie bulob neznos'nym, staranoby sia ioho vsiuda pozbuty sia naiskorshe.*		As		Aphoristic. Assonance of *cholovika naivnoho* and *vsiuda pozbuty.*
speech	*"Aforyzmy" (4). ~*	1921 ~	p. 176	An intelligent person can be identified by how he speaks, a wise man by his silence.		A Lo an	*Rozumnoho piznaie sia po ioho besidi, mudroho po ioho movchantsi.*	ant			Aphoristic

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
self-promotion	*"Aforyzmy" (5). ~*	1921 ~	p. 176	Only children talk about themselves. A man is bashful to promote himself. His actions speak for themselves. Through silence he speaks the most.	a m	A Lo an	*Lyshe dity hovoriat' o sobi. Muzh stydaie sia slovamy rekomenduvaty sebe. Vin maie svoi dila, iaki hovoriat' za neho. Vony ioho oholoshuiut' - otzhe poshcho peredmovy? Vin movchankoiu hovoryt' naibil'she.*		Al		Aphoristic. Alliteration of "s".
history	*"Aforyzmy" (6). ~*	1921 ~	p. 176	In 100 years history changes. Today's man leaves only a footbridge for tomorrow's men but he has to carry the labor of crossing by himself.		A Lt FM	*Za sto lit istoriie zminiaie sia, otzhe cholovik nynishnyi choloviku zavtrishnomu til'ko kladku zistavliaie, ale trud perekhodu povynen ponesty sam.*				Aphoristic. The first sentence is a literal truth, while the second metaphorically equates history to a footbridge.
self-indulgence	*"Aforyzmy" (9). ~*	1921 ~	p. 181	A selfish person is not one who gathers berries and does not give any to someone who does not want to gather. A selfish person is one who contents himself with the treasures of God, nature and society, and who does nothing.	c m	A Lo	*Samoliubom ne toi, shcho zbyraie iahody i ne dast' tomu, kotryi lezhyt' i zbyraty ne khoche. Samoliubom toi, shcho spozhyvaie dary Bozhi, pryrody, suspil'stve, a sam nichoho ne robyt'.*	ant			Aphoristic
ideas	*"Aforyzmy" (10). ~*	1921 ~	p. 181	Whenever something wants to mix up your thoughts, this should be avoided because thoughts are the soul's lifeblood. Why break them apart?	a m	A Lo	*Nakoly ie shcho take, shcho mishaie vashym hadkam, to se treba omynaty, bo hadky to zhytie dushi. Nashcho ii rozryvaty.*		As		Aphoristic. Assonance of "a" in *mishaie vashym hadkam.*
goodness	*"Aforyzmy" (11). ~*	1921 ~	p. 181	A man is only a man when he does that which he recognizes as good - when his will is actually his own will.	a m	A Lo	*Til'ko todi cholovik ie cholovikom, koly robyt' tole, shcho uznav dobrym; koly ioho volia ie ioho voleiu.*		Re	2b	2b, p.286: *"Cholovik ie cholovikom lysh todi, koly robyt' te, shcho sam bazhaie."* [Only a free person can be successful.]
personal	*"Aforyzmy" (13). ~*	1921 ~	p. 181	Life is a unit. Totality individualizes itself.		A Lo	*Zhytie ie odynytseiu. Zahal individualizuie sia.*				
necessity	*"Aforyzmy" (14). ~*	1921 ~	p. 181	Parents are necessary for children and government is required by the people, in order to bring them up.	w	A Lo	*Rodychi potribni ditiam, pravytel'stva masam, shchob ikh vykhovaty.*		As		Analogy: Parents [A] : Children [B] :: Government [C] : People [D]. Assonance of "i" in first phrase and "o" in second.
knowledge	*"Aforyzmy" (15). ~*	1921 ~	p. 181	Whoever reads light books becomes simple and abhors truths of nature.	m w	A Lo	*Khto chytaie lehki knyzhky, toi staie sia lehkym i nenavydyt' pravd pryrody.*		Al		Alliteration of "p".
point of view	*"Aforyzmy" (16). ~*	1921 ~	p. 188	One man has different ideas and feelings toward a task at different times. Why is it strange that people differ in views?	a	A Lo	*Toi sam cholovik maie v tim samim dili v rizhnykh chasakh rizhni hadky i pochutia. Shchozh dyvnoho, shcho kozhdyi dumaie ynakshe?!*		As		Aphoristic. Assonance of "i" in first sentence and "o" in second.

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nature	*"Aforyzmy" (17). ~*	1921 ~	p. 188	Nature alone directs man. It always creates needs and awakens the spirit to new actions.		A Lo	*Pryroda sama upravliaie cholovikom. Vona zavsihdy vytvoriuie dlia neho potreby i pobudzhaie dukha do novoi diial'nosty.*				Aphoristic
intelligence	*"Aforyzmy" (18). ~*	1921 ~	p. 188	Human intelligence is like a fog. Subjects become clear either in thought or in a fog of mixed-up language.		A Lo Si	*Rozum liuds'kyi podibnyi do mraky: predmety vyiasniuiut' sia abo v hadkakh abo v mratsi movy pomishani.*		Al		Aphoristic. Alliteration of "m"
knowledge	*"Aforyzmy" (20). ~*	1921 ~	p. 188	A thinking man is like an eagle: he sees from above and embraces subjects with ideas that those walking on land do not see. However, it is not always possible to hold on to that high perch and when he lowers himself he only sees what the ground dwellers see.	m w	AC Lo an Si	*Cholovik dumaiuchyi podibnyi do orla: - vydyt' z vysoty i obnymaie hadkoiu predmety, kotrykh po zemly khodiachi ne vydiat'. Ale na tii vysoti vsehda vderzhaty sia ne mozhe; a koly znyzyt' sia to vydyt' stil'ko skil'ko i druhi.*		fR		Aphoristic. Analogy: Thinking Man [A] : Eagle [B] :: Unthinking Man [C] : Ground Dweller [D]. Feminine rhyme: *znyzyt', vydyt'; stil'ko, skil'ko.*
youth / old age	*"Aforyzmy" (23). ~*	1921 ~	p. 188	Youth has a strong body that enlivens a person. Old age should include a strong soul that can warm the body with the fire of hope.		A Lo an	*Molodist' maie tilo kripke, syl'ne, iake ozhyvliaie cholovika. Starist' povynna maty dushu kripku, syl'nu, zhyvotvoriachu i ozhyliaty tilo, ohnem nadii hrity ioho.*	ant	mR		Aphoristic. Masculine rhyme of *kripke, syl'ne, iake* and *dushu, kripku, syl'nu* and *zhyvotvoriachu* (the latter on the wrong accent).
speech	*"Aforyzmy" (26). ~*	1921 ~	p. 188	Why do idiots shout? It's because they see something they cannot understand or express and are frightened by it. They shout because they cannot express it - because they do not see the whole. They would like to make a sea out of a drop.	c w	Lo	*Chomu duraky tak krychat'? Bo vony vydiat' shchonebud', ale ne znaiut' shcho. Strakhaie ikh ne znana im velyka polomin' idei. Krychat' bo ne vmiiut' predstavyty, vyslovyty ii, bo ne vydiat' tsilosty. Khotilyby z kapli zrobyty more.*			2b	2b, p.107: "*Duraky krychat' holosno, bo ne mozhut' vyslovyty sebe* ." [An idiot cannot calmly and intelligently explain the gist of a matter.]
greed	*"Aforyzmy" (1). ~*	1921 ~	p. 61	When some women receive all that they want, they then want all that their neighbour possesses.	m w	Loh	*Ie taki zhinky shcho koly daty iei us'o shcho vona khoche to vidtak khoche toho vs'oho shcho maie iei susida.*	ant			Aphoristic
marriage	*"Aforyzmy" (2). ~*	1921 ~	p. 61	If one wants to know how to behave with a woman one must look at a bachelor. A married man knows nothing about such matters, just as a child cannot handle matches.	w	Loh Fohan	*Koly khochete znaty iak obkhodyty sia z zhinkoiu to pospytaite staroho parubka; zhonatyi cholovik ne znaie pro se tak samo iak dytyna ne znaie iak obkhodyty sia z simykamy.*		Al		Aphoristic Double Analogy: Bachelor [A] : Womanizer [B] :: Married Man [C] : Prude [D] (some figuration involved) Married Man [A] : Womanizing [B] :: Child [C] : Handling Matches [D]
marriage	*"Aforyzmy" (3). ~*	1921 ~	p. 61	When an old man marries a young woman he gets a lot of sympathy, though it should go to the young woman.	c	A Loh	*Koly staryi cholovik zhenyt' sia z molodoiu divchynoiu to sympatiiu distaie staryi cholovik, pidchas koly iei povynna distaty moloda divchyna.*	ant	R Al		Aphoristic. Distant alliteration of *pidchas... povyna / distaty…divchyna* Rhyme of *povyna…divchyna.*

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fashion	*"Aforyzmy" (4). ~*	1921 ~	p. 61	A woman might forget to put on her petticoat (underskirt) before going to town, but she will not forget to powder her face.	s	C Loh	*Zhenshchyna v misti zabude vziaty na sebe "petikovt" (spidnu spidnytsiu), ale vona ne zabude napudruvaty svoho lytsia.*	ant			Aphoristic
marriage	*"Aforyzmy" (5). ~*	1921 ~	p. 61	When a boy is getting married he believes he is taking a wife. After the wedding he realizes that he voluntarily gave himself up to a captain.	c w	AC Loh an	*Koly khlopets' zhenyt' sia to dumaie, shcho bere sobi zhinku. Po sliubi odnak perekonaie sia, shcho dobrovil'no viddav sia v ruky kapitana.*				Aphoristic. Analogy: Before Wedding [A] : Wife [B] :: After Wedding [C] : Captain [D]
aging	*"Aforyzmy" (6). ~*	1921 ~	p. 61	A girl past the age of 25 can marry anyone. Anyway one looks at it, her beauty is on the decline.	w	A Loh	*Divchyna po dvaitsiat' piat'ókh litakh mozhe viddaty sia za kohonebud'. Iei krasa siak chy tak vzhe zivniaie.*		Al R		Aphoristic. Alliteration: *divchyna, dvaitsiat'* Rhyme: *siak, tak*
worth	*"Muzh." ~*	1922 ~	p. 150	One man is worth a bundle of spun yarn, another is worth a poor kind of spun yarn, a third is worth yarns from tow and a fourth is not even worth the hard parts of hemp.		C FoM	*Pershyi cholovik - povismo, druhyi - mykanka, tretyi - kloche, a chetvertyi to ne vart i za termitie.*				Aphoristic.
truth	*1. ~*	1923 ~	p. 74	Honest hearts see everything in a good light, while the corrupt only see the bad. This is how you tell the two apart.	m w	A Lo	*Blahorodni sertsia vydiat' vse v dobrim svilli, zipsuti v lykhim. Po tim piznaiesh.*	ant			Aphoristic.
work	*2. ~*	1923 ~	p. 74	Work is the best cure for the soul and promotes physical wellbeing.	m	A Lo	*Pratsia ieodynokym nailipshym likarstvom tak dlia dushi, iak dlia nashoho fizychnoho iestvovania.*				Aphoristic.
work	*3. ~*	1923 ~	p. 74	The most straightforward work ennobles. The most redeeming work chases away wantonness.	m	A Lo	*Naiprostisha pratsia ublahorodniaie, naivybahlyviisha pustota hanyt'.*	SP	Al		Aphoristic. Alliteration of "pr".
life	*6. ~*	1923 ~	p. 74	Objects are separate letters of the alphabet. When taken together they constitute God's letter - the world.		C Fou an	*Predmety to osibni bukvy, zibrani razom stanovliat' velyke pys'mo bozhe - svit.*				Aphoristic
history	*7. ~*	1923 ~	p. 74	History is like a painting of a dinner at which God first invites the lords, then the noblemen and finally the common folk.	s	AC FoM	*Istoriia! To kartyna obida pry kotrim Hospod' uhoshchaie nasampered vel'mozh, potim dvorian, a opislia vzhe mishchan i selian.*				Aphoristic
point of view	*8. ~*	1923 ~	p. 74	The clearer the glass through which the human race looks, the better. His God is a good God, and not evil.	m	A Lot	*Chym iasnishe sklo skriz' iake rid liuds'kyi dyvyt' sia, tym luchshe bude iomu. Boh ioho ie Bohom dobra, a ne zla.*		Al As		Aphoristic. Alliteration of "s". Assonance of "I" in *skriz' rid.* The first sentence is opinionated and the second is a truism for believers in God.

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education	*9. ~*	1923 ~	p. 74	Life is the acquisition of knowledge, and since knowledge and truth are boundless, life is the march into boundlessness.	m	A LoM	*Zhytie ie zdobutkom znania, a pozaiak znanie i pravda bezkonechni, to i zhytie ie marshom v bezkonechnisxt'.*		Al		Aphoristic. Alliteration of "z".
springs = H20 = rain / thoughts = ideas = God	*10. ~*	1923 ~	p. 74	Springs and thoughts move eternally. In one water runs, in the other - ideas. They are thus forced to help each other: one is helped by rain, the other by God.		A Lo an	*Zherelo i hadky biut' vichno; tam teche voda, tut idei! Prymusheni otzhe zapomahaty sia: - tamti doshchem, otsi vid Boha.*				Aphoristic.
marriage	*4. ~*	1923 ~	p. 102	When a man wipes his face with a pillow-case or the end of his shirt, he does this because his wife has an entire stack of towels so well-embroidered that she begrudges using them.	c m w	C Loh	*Koly cholovik obtyraie svoie lytse poshyvkoiu abo kintsem svoiei sorochky, to robyt' se z toi prychyny, shcho ioho zhinka maie tsilu kopytsiu rushnykiv tak hamo vyshytykh, shcho vona shkoduie uzhyvaty ikh.*				Aphoristic
hind legs	*7. ~*	1923 ~	p. 102	One good thing can be said about a mule. A mule can beat with its hind legs for the longest time without the smallest complaint regarding its executive ability.		AC Lo	*Pro mulu mozhna skazaty odnu dobru rich, a se te, shcho vin mozhe cherez dovhyi chas byty zadnymy nohamy bez naimen'shoho narikania na svoiu ekzekutyvnu zdibnist'.*		Al		Aphoristic. Alliteration of "m", "n" "z".
car	*8. ~*	1923 ~	p. 102	A farmer who sold his horses and bought a car as a result of the horses shedding their hair every spring ascertained that a car sheds its skin every summer.		AC Loh	*Farmer, shcho pered kil'koma rokamy sprodav svoi koni i kupyv sobi avtomobil' z toi prychyny, shcho koni kozhdoi vesny liniat' sia zi shersty, perekonavs', shcho avtomobil' linyt' sia zi shkiry kozhdoho lita.*		Al		Aphoristic. Alliteration of "k" and "s".
obituary	*9. ~*	1923 ~	p. 102	Live in such a way that an editor of a newspaper will not have to write: "Forgive me for the lies", when he will write your nice obituary after your death.	m r w	AC Loh	*Zhyite tak, shchob redaktor chasopysy ne musiv hovoryty - "Bozhe, prosty meni za nepravdu", koly bude pysaty hamu posmertnu statiu po vashii smerty.*				Aphoristic
marriage	*1. ~*	1923 ~	p. 107	The same man who does not believe in hypnotism will sit with a girl and hold her hand until he falls in a swoon and asks her to marry him.	w	AC Loh	*Toi samyi mushchyna, shcho ne viryt' v hypnotyzm kazhuchy, shcho chohos' podibnoho na sviti nema, bude sydily z divchynoiu i trymaty ii ruku doty doky ne vpade v obmorok i ne poprosyt' ii, shchob viddala sia za neho.*		As		Aphoristic. Assonance of "y" on accented syllable of key words *mushchyna, hypnotyzm.*

Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
shaving / scissors as sharpener	*3. ~*	1923 ~	p. 107	More than one man thinks he is an engineer when he succeeds in shaving, but he forgets that his wife can sharpen a pencil with a pair of scissors.	w	AC ?	*Neoden cholovik dumaie, shcho vin inzhinierom, koly potrafyt' pidholyty sia a zabuvaie, shcho zhinka potrafyt' nozhytsiamy zatesaty olivets'.*				Aphoristic
education	*4. ~*	1923 ~	p. 107	There are many fathers who might have never gone to school but still manage to give their son good support with a completed university education.	s	AC Lo	*Bohato ie takykh bat'kiv, shcho mozhe ani odnoho dnia v shkoli ne buly a potrafliat' daty dobre utrymanie synam z ukinchenym universytetom.*	ant			Aphoristic
shaving	*5. ~*	1923 ~	p. 107	Bald men must be bedevilled by the fact that they have to shave their hair where it is entirely unnecessary.	m w	C Foh Hy	*Lysoho cholovika chorty khapaiut' na samu dumku, shcho vin musyt' holyty volosie tam, de ioho zovsim ne potribno.*				Aphoristic
unheard of	*6. ~*	1923 ~	p. 107	Something unheard of: There once lived a man who admitted that he was narrow-minded. Even the Roman pope does not know when another such man will be found on this earth.	m	AC Loh	*Shchos' nechuvanoho: - Zhyv raz na sviti takyi cholovik, iakyi pryznav, shcho vin ie vuzkohliadnym. Koly shche takyi samyi cholovik naide sia na sim bozhim sviti - navit' ryms'kyi papa ne znaie.*	ant			Aphoristic
point of view	*7. ~*	1923 ~	p. 107	A lover looks at all women through rose-colored glasses; an old bachelor looks at women through blue glasses - and a married man looks at women through a microscope.	m w	C Foh an	*Liubovnyk dyvyt' sia na vsi zhenshchyny cherez rozhevo-kol'orovi okuliary; staryi parubok cherez syni okuliary - a zhonatyi cholovik cherez mikroskop.*		Al As		Aphoristic. Analogy: Lover [A] : Rose [B] :: Old Bachelor [C] : Blue [D] :: Married Man [E] : Microscope [F]. Assonance of "o" in *rozhevo-kol'erovi okuliary.* Alliteration: "ch".
painting	*8. ~*	1923 ~	p. 107	Whoever manages to paint a leaf is capable of depicting the entire world.		AC FoM Hy	*Khto potrafyt' vymaliuvaty oden lystok, vidmaliuie svit tsilyi.*	SP			Aphoristic
work	*1. ~*	1923 ~	p. 146	For some people tomorrow is a bigger day than today simply because tomorrow they will know what they should have done yesterday.		A Loh	*Dlia deiakykh liudyi "zavtra"' ie bil'shym dnem nizh "nyni" prosto tomu, shcho zavtra vony budut' znaty, shcho povynni buly zrobyty vchera.*				Aphoristic
alcohol	*2. ~*	1923 ~	p. 146	In the book of psalms there are a lot of good words, but a man cannot remember any of them when he discovers that someone has stolen his last quart of whiskey.	m w	C Loh	*V knyzi psal'm ie bohato dobrykh sliv, ale cholovik ne mozhe pamiataty ani odnoho, koly vidkryie, shcho khtos' vkrav ioho poslidnu kvartu horivky.*	ant	Al hA		Aphoristic. Alliteration and hidden alliteration of "k" in key words: *koly, vidkryie, vkrav, kvartu, horivky.*
mistakes	*3. ~*	1923 ~	p. 146	You need to remember that our acquaintance knows his mistakes and does not need you to announce them. Announce your own...	c m w	AC Lo	*Treba vam se zapamiataty, shcho nash znakomyi znaie svoi pomylky i ne potrebuie shchob vy ikh oholoshuvaly. - Oholoshuite svoi...*		Re Al		Aphoristic. Alliteration of "z" and "p".

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
love / hate	*4. ~*	1923 ~	p. 146	In many instances two people are great friends not because they share a love for something, but because they hate the same people.	m	AC Loh Pa	*V mnohykh sluchaiakh dvokh liudyi ie sobi velykym pryiateliamy ne tomu, shcho liubliat' odnu rich, a tomu, shcho nenavydiat' odnykh i tykh samykh liudyi.*		mR		Aphoristic. Masculine rhyme of *odnykh, tykh, samykh.*
laughter	*5. ~*	1923 ~	p. 146	There is a big difference between people laughing with you as opposed to people laughing at you.	m w	AC Lo	*Velyka rizhnytsia mizh tym chy liudy smiiut' sia z vamy abo z vas.*	ant			Aphoristic
intelligence	*1. ~*	1923 ~	p. 149	If young doctors were as smart as they look, gravediggers would die of hunger.	c m s	C Foh Hy	*Nakolyb molodi doktory buly taki mudri, iak vyhliadaiiut', to hrabari povmeraly by z holodu.*	cP			Aphoristic
rare	*2. ~*	1923 ~	p. 149	Fools are born very seldomly. However, at least 98 percent of them must thank themselves for their stupidity.	m	A Loh	*Duraky rodiat' sia duzhe ridko. Ale zate naimenshe 98 protsent z nykh svoie duratstvo musiat' zavdiachyty samym sobi.*		aA		Aphoristic. Alternate alliteration of key words *duraky rodiat'sia duzhe ridko.*
lies	*3. ~*	1923 ~	p. 149	The motto of a man in town is: A good lie at the right time saves nine small lies the next morning.	s	A Lo	*Haslom cholovika v misti ie: - Dobra brekhnia u chas zaoshchadyt' deviat' malykh druhoho dnia rano.*		Al		Aphoristic. Alliteration of "d".
education	*4. ~*	1923 ~	p. 149	Many parents who have only completed public school must give support for their sons who have a university education.	s m w	AC Lo	*Bohato bat'kiv z pokinchenoiu publychnoiu shkoloiu musiat' daty otrymanie synam z universytets'kym obrazovaniem.*		Al		Aphoristic. Alliteration of "b" and "p".
speech	*5. ~*	1923 ~	p. 149	When a man gets up at a meeting and says that he only wants to say a few words, you may be certain that he will torture you with his speech for at least an hour.	c w	AC Loh Pa	*Koly na mitingu vstaie cholovik i kazhe, shcho khoche skazaty lyshe paru sliv, to bud'te pevni, shcho vin bude muchyty vas svoieiu "promovoiu" naimen'she odnu hodynu.*	ant	mc		Aphoristic
stealing	*6. ~*	1923 ~	p. 149	A man who knows that stealing is a sin will steal a newspaper from the post office that is addressed to an acquaintance or a neighbour.	c m s w	C Loh Pa	*Cholovik, iakyi znaie, shcho krasty chuzhi richy ie hrikhom, krade z pochty chasopys' zaadresovanu do ioho znakomoho abo navit' susida.*		uR As		Aphoristic. Assonance of "o" in *zaadresovanu do ioho znakomoho.* Unaccented rhyme of *ioho znakomoho.*
education	*7. ~*	1923 ~	p. 149	Sometimes you come across a man who admits to you that he does not know everything but knows what is worth knowing.		A Lo	*Chasom natrafyte na takoho cholovika, iakyi pryznast' sia vam, shcho ne znaie vs'oho, a znaie us'o shcho varta znaty.*		nR		Aphoristic. Near rhyme of key words *varta znaty.*
fashion	*1. ~*	1923 ~	p. 151	A man who has four little hairs on his cupola (head) spends just as much time combing it as if he had a full head of hair.		C Loh Pa	*Cholovik, shcho maie na svoii kupuli chotyry volosky,tratyt' na chesane svoho volosia til'ky chasu, iak koly by v n'oho buv tsilyi lis volosia.*				Aphoristic

Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
bragging	*2. ~*	1923 ~	p. 151	When another man boasts about himself he is a braggart. When you say nice things about yourself it is a holy truth.	c m w	A Loh an	*Koly druhyi cholovik hovoryt' harni richy pro sebe, to vin ie khval'kom. Ale koly vy hovoryte harni harni richy pro sebe, to ie sviata pravda.*	ant	Al		Aphoristic. Alliteration of *hovoryte harni.*
speech	*3. ~*	1923 ~	p. 151	You know how much unnecessary shouting is done by another person without saying anything. Is that not true? If so, why not keep your tongue behind your teeth.	c w	A Lo	*Vy se znaiete skil'ky nepotribnoho kryku robyt' druhyi i ne skazhe nichoho, na pravda?Iak tak, to chomu ne trymaiete iazyka za zubamy.*		Al		Aphoristic. Alliteration of "z" in *iazyka za zubamy*.
speech	*1. ~*	1923 ~	p. 155	Some people talk so much that you do not have to ask them a question to learn something. You just have to listen.	m w	A Loh	*Ie liudy, iaki hovoriat' tak bohato, shcho vy ne potrebuiete zavdavaty im pytan' shchob shchos' dovidaty sia. Lyshe slukhaite.*				Aphoristic
fashion	*2. ~*	1923 ~	p. 155	Men generally have all the clothes they require, but you have not found a woman who would say she has all the clothes she needs.	s m w	AC Loh	*Mushchyny zvychaino, maiut' us'o odinie, iake im potribne. Ale vy ne strichaly zhenshchyny, iakab skazala, shcho maie us'o potribne odinie.*	ant			Aphoristic
welfare / political party	*3. ~*	1923 ~	p. 155	This may seem illogical, but if you do not take care for your own welfare no political party will improve your fate.	c m w	A Lo	*Se mozhe dekomu vydavatys' nel'ogichnym, ale faktom ie, shcho koly vy samy ne podbaiete za sebe, to zhadna politychna partiia ne polipshyt' vashoi doli.*	cA	nR Al		Aphoristic. Alliteration of *politychna, partiia, polipshyt'.* Near rhyme of *koly vy samy ne podbaiete za sebe.*
soup	*4. ~*	1923 ~	p. 155	A young woman does not care how her soup tastes. She is satisfied if the soup looks good.	c w	AC Loh	*Moloda zhinka ne dbaie zovsim pro te, iakyi smak maie ii zupa, vona vdovolena shcho zupa harno vyhliadaie.*	ant			Aphoristic
stockings	*"Hadky Pro Zhenshchyny 1. ~*	1923 ~	p. 156	You might not believe this, but the truth is that a girl who wears eight dollar silk stockings endeavours to display these at every step.	s	AC Lo	*Mozhe ne poviryte, ale pravdoiu ie, shcho divchyna iaka nosyt' visimdoliarovi shovkovi panchokhy, staraie sia na kozhdim krotsi dokazaty se.*		nR		Aphoristic. Near rhyme of *visimdoliarovi shovkovi.*
marriage	*"Hadky Pro Zhenshchyny 2. ~*	1923 ~	p. 156	Circus owners say that women are always best at taming animals. What's strange about this? Every married man says the same.	c w	C Foh M	*Vlastyteli tsyrkusiv hovoriat', shcho osvoluvaty zviriv potrafyt' zavzhdy nailipshe zhenshchyny. I shchozh tut dyvnoho, kozhdyi zhonatyi cholovik te same skazhe.*				Aphoristic
marriage	*"Hadky Pro Zhenshchyny 3. ~*	1923 ~	p. 156	When a boy is engaged to her she always thinks about him. When he marries her, she always thinks for him.	c w	A Loh an	*Koly khlopets' zaruchenyi z neiu, to vona bezperestanno dumaie pro neho. Kolyzh vin ozhenyt' sia z neiu, to vona postiino dumaie za neho.*	ant			Aphoristic. Analogy: Engaged [A] : Thinking About Him [B] :: Married [C] : Thinking For Him [D]

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
marriage	*"Hadky Pro Zhenshchyny 4. ~*	1923 ~	p. 156	When a girl gets married we do not understand how a good friend turns into a bad husband.	c m s w	A Lo an	*My ne rozumiiemo z iakoi prychyny divchyna viddast' sia i z dobroho tovarysha zrobyt' nezdaloho cholovika.*		nR		Aphoristic. Near rhyme of key words *dobroho, nezdaloho.*
marriage	*"Hadky Pro Zhenshchyny 5. ~*	1923 ~	p. 156	At the beginning of married life a city wife will yell all day at her husband, asking him why he does not wear the tie she bought him. After a few years he could walk without pants and she would not pay attention to this.	c m s w	AC Loh an	*Na pochatku podruzhnoho zhytia mis'ka zhinka bude krychaty tsilyi den' na cholovika chomu vin ne nosyt' kravatky, iaku iomu kupyla. Ta kil'ka rokiv pizniishe vin mozhe khodyty navit' bez shtaniv i vona ne zverne na se uvahy.*	ant			Aphoristic. Analogy: Beginning of Marriage [A] : Caring [B] :: Later in Marriage [C] : Not Caring [D]
speech	*"Hadky Pro Zhenshchyny 6. ~*	1923 ~	p. 156	Eve was the only woman who, having left paradise for uncultivated expanses of land, did not badmouth the former owners in front of anybody.	e	C Loh	*Eva bula odynokoiu zhinkoiu, shcho vyishovshy z raiu na "zapushcheni" prostory zemli, neobmovliala pered nikym ii poperednykh vlastyteliv.*		nR hA		Aphoristic. Near rhyme of *odynokoiu zhinkoiu.* Hidden alliteration of "sh" at *shcho vyishovshy…zapushcheni.*
education	*"Hadky Pro Zhenshchyny 7. ~*	1923 ~	p. 156	Today's city girl knows more about the world than her mother, but she does not know anything about cooking.	c m s w	AC Lo an	*Teperishna mis'ka divchyna znaie bil'she pro vs'o na sviti iak ii mama, lyshe ne znaie nichoho pro kukharstvo.*	ant			Aphoristic. City Girl [A] : World [B] :: Mother [C] : Cooking [D]
aging	*"Hadky Pro Zhenshchyny 8. ~*	1923 ~	p. 156	A thirty year-old girl will tell you that she does not shame herself when she says that she is only 23 years old.	c s w	AC Lo	*Tryitsiat'litna divchyna skazhe vam, shcho vona neosoromyt' sebe koly hovoryt' shcho ii lyshe 23 roky.*				Aphoristic
fashion	*"Hadky Pro Zhenshchyny 9. ~*	1923 ~	p. 156	When a city girl has natural curly hair she really does not want to wear a hat.	s	C Lo	*Koly mis'ka divchyna maie pryrodno kucherliave volosia, vona duzhe ne liubyt' nosyty na holovi kapeliukha.*	cA			Aphoristic
flattery	*"Hadky Pro Zhenshchyny 11. ~*	1923 ~	p. 156	A wife will quickly investigate flattery when it is given to another woman.	m w	A Loh	*Zhinka skoro doslidyt' pidkhlibstvo koly vono vymirene dlia druhoi zhinky.*	cP	Al As		Assonance of *i.* Alliteration of "d".
shaving	*"Hadky Pro Zhenshchyny 12. ~*	1923 ~	p. 156	Sometimes you hear how a woman with the moustache of a seventeen year-old boy argues with her husband that he does not want to shave.	c e w	C Leh	*Chasamy trafliaie sia vam pochuty iak zhinka z vusamy simnaitsiat' litnoho pidrostka, svaryt' cholovika, shcho ne khoche sia pidholyty.*		As		Aphoristic. Assonance in *chasamy trafliaie.*
work	*"Hadky Pro Zhenshchyny 14. ~*	1923 ~	p. 156	A betrothed girl would not believe this but it is a fact that a married woman has a lifelong job without any sort of pay.	c w	A Lo	*Zaruchena divchyna ne poviryt' semu, ale faktom ie, shcho zamuzhna zhenshchyna maie dozhyvotnu robotu bez niiakoi platni.*		Al		Aphoristic. Alliteration, twice hidden of "zh".

Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
crying / screaming / silence	*"Hadky Pro Zhenshchyny 15. ~*	1923 ~	p. 156	Tell your wife to stop crying when she begins to sob and she will become breathless from weeping. Tell her to scream to her heart's delight and she will shut her mouth.	c w	AC Loh	*Skazhit' svoii zhintsi shchob perestala plakaty koly pochynaie shl'okhaty to vona bude vam vid plachu azh zakhodyty sia. Skazhit' ii znova, aby dali krychala pislia ii vpodoby, to vona seichas zamkne rota.*		Al		Aphoristic. Alliteration of "p" and "s" in first sentence.
marriage	*"Hadky Pro Zhenshchyny 16. ~*	1923 ~	p. 156	Sometimes you come upon a girl built in such a way that she would not be a good wife for a poor man and she would not be necessary for a rich man.	s w	A Loh	*Chasamy natrafyte na divchynu tak zbudovanu, shcho vona ne mozhe buty dobroiu zhinkoiu dlia bidnoho cholovika a dlia bohacha vona buleb nepotribnoiu zhinkoiu.*		nR		Aphoristic. Near Rhyme of key words *divchynu, zbudovanu* and *dobroiu, zhinkoiu, nepotribnoiu.*
wants	*"Hadky Pro Zhenshchyny 17 ~*	1923 ~	p. 156	A woman does not know what she wants until she gets it.	w	A Loh	*Zhinka doty ne znaie choho vona iakraz khoche doky ne distane.*	cA	Al As		Aphoristic. Alliteration of "d" and assonance of "o".
fashion	*"Hadky Pro Zhenshchyny 18. ~*	1923 ~	p. 156	You can best recognize a married woman in town as the one who is wearing a braid or short hair and a skirt to her knees.	s	C Lo	*Zamuzhnu v misti zhinku piznaiete naikrashche po tim, shcho nosyt' kosu abo vtiate volosie i sukonku po kolina.*		nR		Aphoristic. Near Rhyme of *nosyt', kosu, volosie.*
aging	*"Hadky Pro Zhenshchyny 19. ~*	1923 ~	p. 156	It is no great joke to deride an older bachelor. However, a 28-year-old girl who has three younger, prettier sisters can get herself a cat and prepare beforehand to die an old maid.	a m	AC Loh	*Ne velyka se shtuka posmishkuvatys' z starshoho kavaliera. Ale divchyna, shcho chyslyt' 28 lit i maie shche try molodshi ta hamiishi sestry, mozhe zazdalehid' vziaty sobi kota za tovarysha I pryhotovyty sie umerty staroiu pannoiu.*	ant	nR Al hA		Aphoristic. Near Rhyme of *velyka, shtuka* and *staroiu, pannoiu.* Alliteration and hidden Alliteration of "sh" in first sentence.
education	*"Hadky Pro Zhenshchyny 20. ~*	1923 ~	p. 156	We make too quick progress in these times. More than one married girl lives with her husband for half a year or more before he learns about where her husband comes from and what he did before marriage.	m s	A Lo	*My robymo za skoryi postup symy chasamy. Neodna z viddanykh divchat zhyie z cholovikom pivroku abo i bil'she nim diznaie sia z vidky pokhodyt' ii cholovik, ta chym zanymav sia pered ozheneniem.*		Al hA		Aphoristic. Alliteration and hidden Alliteration of "s" in key words *skoryi postup symy chasamy.*
marriage	*"Hadky Pro Zhenshchyny 21. ~*	1923 ~	p. 156	A wife feels extraordinarily fortunate when her husband's passionate love lasts as long as her wedding dress.		AC Lo	*Zhinka chuie sia nezvychaino shchaslyvoiu, koly zapal'chyva liubov ii cholovika tryvaie tak dovho, iak ii vesil'ni "dresy".*		Al hA		Aphoristic. Alliteration and Hidden Alliteration of "ch"
education	2. ~	1923 ~	p. 85	Some people are so backward, so stubborn and stand so far from the spirit of the times, that they could be stuffed and sent to a museum. These people are primarily those who do not read.	c w	AC Loh Fo Hy	*Deiaki liudy ie taki nazadnyts'ki, taki vperti i tak daleko stoiat' vid dukha chasu, shcho ikh mozhna by vypkhaty i pislaty do muzeiu. Rozumies', do takykh nalezhat' naipershe ti, shcho nichoho ne chytaiut'.*		Al		Aphoristic. Alliteration of "n".

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
listening	*3. ~*	1923 ~	p. 85	Some people wouldn't speak so much if they considered that their listeners are not listening to 99 out of 100 words they say.	c w	AC Loh	*Deiaki liudy, znova, ne hovoryly by tak bohato, kolyb podumaly, shcho ikh slukhachi na kozhdykh 100 sliv ne zvertaiut' uvahy na 99.*	cA			Aphoristic. The consequential antithesis is in reverse order: (not y, if x)
speech	*4. ~*	1923 ~	p. 85	If a guest would hear everything that is said about him after he leaves the house, he would definitely stay home more.	m s w	AC Loh	*Kolyb hist' mih chuty vs'o shcho pro neho hovoryt' sia iak vyide z khaty, to z pevnostiiu vin perebuvav by bil'she doma.*	cA			Aphoristic
speech	*6. ~*	1923 ~	p. 85	Ordinarily when a man says, "However, in order to tell a long story in just a few words", you can be entirely certain that he will talk for a full hour.	c w	AC Loh	*Zvychaino, koly cholovik kazhe: - "Ale, shchoby dovhu istoriiu rozkazaty kil'koma slovamy", - to bud'te zovsim pevnymy, shcho vin bude shche hovoryty cherez tsilu hodynu…*	ant			Aphoristic
marriage	7. ~	1923 ~	p. 85	A man who gets married these days has enough money to get into trouble, but very little with which to get out of trouble.	m s w	AC Loh	*Mushchyna, shcho teperishnymy chasamy ozhenyt' sia, maie podostatkom hroshei aby zalizty v bidu, ale duzhe malo aby z nei vylizty.*	ant			Aphoristic
marriage	*8. ~*	1923 ~	p. 85	As many times as a man expresses his dissatisfaction with having to pay a premium for life insurance, that's how many times his wife reminds him how he used to say that he would willingly die for her…	c s w	C Loh an	*Skil'ky lyshe raziv cholovik okazhe svoie nevdovolenie, shcho musyt' platyty premiiu za ioho asekuratsiiu na zhytie, stil'ky raziv ioho zhinka pryhaduie iomu iak to vin kolys' hovoryv ii, shcho z okhotoiu umre dlia nei…*		Al		Aphoristic. The expression of dissatisfaction (A) : paying for life insurance (B) :: The wife's reminders (C : husband's willing to die for her (D). A fragile analytical connection. Alliteration of "p".
hunger / heaven until death	*9. ~*	1923 ~	p. 85	Patriotism and politics are similar to each other in that they both begin with the letter 'P'. They are not similar when one man wants to be a patriot and the other a politician. The first man dies of hunger and the latter lives in heaven until death.	m w	A Lo an	*Patriotyzm i polityka podibni do sebe tym, shcho oboie pochynaiut' sia literoiu - p. Ne podibni do sebe todi, koly oden cholovik khoche zhyty z patriotyzmu a druhyi z polityky: - pershyi, zvychaino zhyne zholodu, a druhyi raiuie doky Boh vika naznachyv.*	ant	Al		Aphoristic. Analogy: Patriot [A] : Hunger [B] :: Politician [C] : Paradise on Earth [D]. Alliteration of "p" and "z".
truth	*10. ~*	1923 ~	p. 85	The unluckiest of people today are those who want the truth. A church choir member said during a funeral: "Off with the priest!" For this the "holy fathers" gave him up to the insane asylum.	c e m w	AC Loe	*Naineshchaslyvishi na sviti liudy teperishnymy chasamy se ti, shcho pravdy khotiat'. Chlen paps'koho khoru, s'pivak, pidchas pokhoronu papy kryknuv: "Proch z papoiu!" I za te "sviatishi otsi" viddaly ioho do domu variiativ…*		Al		Aphoristic. Alliteration of "p".

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
holy	*11. ~*	1923 ~	p. 85	The most intolerable creature in the world is a person who considers themselves good, clean and holy, because those people can only be in heaven and not on earth.	c m w	A Lo	*Naibil'she neznosnym sotvoriniem na sviti ie liudyna, shcho chyslyt' sebe za dobru, chystu i sviatu, bo taki liudy mozhut' buty lyshe na nebi, a ne na zemly.*		Al		Aphoristic. Alliteration of "n"
work	*1. ~*	1923 ~	p. 98	Work is the younger sister of prayer. The older teaches the younger, while the younger strengthens.	m	A FoM anPe r	*Pratsia, se molodsha sestra molytvy: - starsha molodshu pouchaie, molodsha skripliaie.*	SP	fR		Aphoristic Metphor: Work = Prayer. Analogy: Work [A] : Prayer [B] :: Younger Sister [C]': Older Sister [D]. Feminine Rhyme: *pouchaie, skripliaie.*
to collect	*2. ~*	1923 ~	p. 98	To collect means to take from one party and give to another.		A Lt	*Zbyraty, se tratyty u odnykh, a rozdavaty u druhykh.*		fR nR		Aphoristic. Feminine rhyme of *zbyraty, rozdavaty.* Near rhyme of *zbyraty, tratyty, rozdavaty.*
knowledge	*3. ~*	1923 ~	p. 98	In understanding another person, we often stop understanding ourselves.	w	A Lo	*Staraiuchys' poniaty druhykh, perestaiemo chasto rozumity sebe samykh.*	ant			Aphoristic
work	*4. ~*	1923 ~	p. 98	There are riches, fortune and satisfaction in work.	a m	A Lo	*V pratsy bohatstvo, shchastie i vdovolenie.*				Aphoristic
selflessness	*5. ~*	1923 ~	p. 98	When we live for others, neither the biggest sorrows, nor the most difficult experiences can disturb the peace in our soul nor discourage us to further perseverance on the road of life.	a m	A Lo dM	*Koly zhyiemo dlia druhykh, todi ani naibil'shi zhurby, ani naitiazhchi dosvidchenia ne zmozhut' zakolebaty spokoiu dushi i ne mozhut' zneokhotyty do dal'shoho vytrevania na dorozi zhytia.*				Aphoristic
trouble	*6. ~*	1923 ~	p. 98	If we could objectively value and compare our difficulties with the misfortunes of our fellow-man, our problems would seem easy to endure. Therein lies the total error - that we think that we deserve success.	c m s w	A Lo	*Kolyby my nashi prykrosty umily tsinyty predmetovo I porivnuvaty ikh z nedoleiu nashykh blyzhnykh, iak todi lehkymy vydalys' by do znesenia. V tim lezhyt' tsilyi blud, shcho dumaiemo, shcho nam nalezhyt' sia shchastie.*		Al		Aphoristic. Alliteration of "p" and "n".
trouble	*7. ~*	1923 ~	p. 98	Let the egotists cry over their misfortune. They are truly worthy of pity, because they travel by themselves on the road of life.	m	A Lo	*Nekhai samoliuby plachut' nad svoim neshchastiem. Ie vony spravdi hidni mylose rdiia, bo ne dorozi zhytia podorozhuiut' samitno.*				Aphoristic
gifts	*8. ~*	1923 ~	p. 98	Intellect, goodness and health are the most valuable gifts from God.	m	A Lo	*Rozum, dobrota i zdorovlia to naidorozshi dary Bozhi.*				Aphoristic

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
stealing	*10. ~*	1923 ~	p. 98	It may seem a paradox, but the fact is that a very well-educated man does not always take part in very "educated" activites. Very often very well-educated men very much steal from very poor people.	m w	A Lo	*Vono mozhe vyhliadaty vam paradoksal'nym, ale faktom ie, shcho duzhe uchenyi cholovik ne zavshe zanymaies' duzhe "uchenym" dilamy. Duzhe chasto duzhe uchenyi duzhe obkradaie navit' duzhe bidnykh liudei.*	SP	Al		Aphoristic. Alliteration of "v" and "d".
patriotism	*1. ~*	1924 ~	p. 100	Patriotism depends as much upon mutual struggle as it does upon mutual success. A great national character is created on the greatness and emotions of all of the people.	a	A Lo	*Patriotyzm zalezhyt' tak vid vzaimnoho terpinnia iak i vid vzaimnoho uspikhu. Velykyi natsional'nyi kharakter tvoryt'sia na bohatstvi i pochuttiu usikh liudyi.*		Re As		Aphoristic. Assonance in *natsional'nyi kharakter* of "a".
logic	*2. ~*	1924 ~	p. 100	Woman's logic lies in the heart, while man's logic lies in the head.		A Loh an	*L'ogichnist' zhinky mistyt'sia v sertsiu, l'ogichnist' cholovika - v holovi.*	ant	Re		Aphoristic. Analogy: Woman's Logic [A] : Heart [B] :: Man's Logic [C] : Head [D]
use / abuse	*3. ~*	1924 ~	p. 100	When you allow someone to use you for your own aims, he will use you for his own aims as well.	m w	A Lo	*Nakoly pozvolyte komus' uzhyvaty sebe dlia vashykh tsilei, to vin bude uzhyvaty vas i dlia svoikh.*	ant	Re		Aphoristic
glory	*4. ~*	1924 ~	p. 100	A true demonstration of equality appears in the brain. He who thinks nobly - is noble.	a m	A Lo	*Diisnyi okaz rivnosty nakhodyt'sia v mozku - toi khto dumaie shliakhotno, shliakhotnym i ie.*		Re		Aphoristic
work	*1. ~*	1924 ~	p. 134	It is a law of nature that for the production of a certain amount of well-being a certain amount of work is required. When you want to acquire knowledge you must work.	a m	A Lo	*Zakonom pryrody ie, shcho dlia produkovannia pevnoi skil'kosty dobra, pevna skil'kist' roboty ie konechnoiu. Nakoly khochete nabuty znannie, musyte pratsiuvaty.*		Re		Aphoristic
beginning / ending	*3. ~*	1924 ~	p. 134	It is better to look toward the end of a matter rather than its beginning, because that which looks good might end poorly and that which appears not so good might end very advantageously.	a	A Lo an Pa	*Lipshe dyvytysia na kinets', spravy, iak na ii pochatok; bo te, shcho zapovidaiesia harno, mozhe zakinchytysia pohano; a shcho na pochatku vyhliadaie nekorysnym, mozhe zakinchytysia duzhe korystno.*		Re nR As		Aphoristic. Assonance of key words: *pochatok, harno, pohano,* the latter two being near rhyme.
beginning	*4. ~*	1924 ~	p. 134	It is not good to disregard the beginnings of the smallest matters, because with the passing of time they become big.	a	A Lo	*Ne treba malovazhyty pochatkiv - naimenshykh spr[illegible]; bo z bihom chasu vony stanut' velykymy.*				Aphoristic
life	*5. ~*	1924 ~	p. 134	Embrace everything that life brings. Welcome the unexpected as if it were a part of your life.	a	A Lo	*Pryimaite us'o, shcho vam zhyttie nese. Vytaite nespodivane tak, iak by vono bulo chastynoiu vashoho zhyttia.*				Aphoristic

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glory	7. ~	1924 ~	p. 134	Glory often begins similarly to a river: it starts from a small source, and the further it goes the wider it becomes.		AC Lo mM	*Slava duzhe chasto podibna do riky: pochynaiet'sia z malen'koho zherela, a chym dali to shyrshoiu staie.*		nR		Aphoristic. Near rhyme of *riky, staie* Metaphor: glory (the tenor) compared to a river (the vehicle).
speech	"Hadky I Vyhadky." 5. ~	1926 ~	p. 137	There are not enough words in all of the languages for the expression of the experience of one hour.	a	A Lo	*Na vyrazhennia odnohodynnoho dos'vidu nema sliv u vsikh movakh.*		Al As		Aphoristic. Alliteration of *Odnohodynnoho dosvidu* by making the second part *dennyi* of the compound word contiguous to *dosvidu*. Also, *sliv, vsikh* when the latter's prefix is dropped. Assonance of "o".
education	"Hadky I Vyhadky." 9. ~	1926 ~	p. 137	There are two types of knowing: when we know about something or when we know where to find out about it.	a	A Lo	*Ie dvoiake znannia: - Znaiemo pro shchos', abo znaiemo de mozhna naity informatsiiu pro n'oho.*		Re		Aphoristic
mistakes	"Hadky I Vyhadky." 13. ~	1926 ~	p. 137	Wise people learn from the errors of others. Fools learn from their own mistakes.	a	A Lo	*Mudri liudy vchat'sia na pomylkakh druhykh; duraky na svoikh vlasnykh.*	ant	fR Al		Aphoristic. Alliteration of "kh".
language	"Hadky I Vyhadky." 3. ~	1926 ~	p. 141	A language is a town to whose construction each person brought one stone.	a	AC FoM	*Mova tse mišto, na zbudovannia iakoho kozhna liudyna prynesla odyn kamin'.*	x=y	Al		Aphoristic
worth	"Hadky I Vyhadky." 4. ~	1926 ~	p. 141	Measuring our worth too high is the main reason why experience teaches us in vain.	a w	A Lo	*Za vysoke otsiniuvannia svoikh zdibnostei, ie holovnoiu prychynoiu chomu dosvid navchaie nas vsikh nadarmo.*	x=y			Aphoristic
harm	"Hadky I Vyhadky." 5. ~	1926 ~	p. 141	He who thinks badly of us, not knowing us well, does us no harm.. They attack not us but a vision of their imagination.	a	A Lo	*Toi khto dumaie zle o nas, ne znaiuchy nas dobre - ne robliat' nam zla. Vony atakuiut' ne nas, ale pryvid ikh vlasnoi imaginatsii (vyobrazhennia).*	SP			Aphoristic
work	"Hadky I Vyhadky." 4. ~	1926 ~	p. 151	He who thinks that he can work without the help of others errs greatly, but he who thinks that others cannot get by without him errs even more greatly.	a m w	A Lo	*Toi, khto dumaie, shcho mozhe shchos' robyty bez pomochi druhykh, duzhe pomyliaiet'sia; ale toi khto dumaie, shcho druhi bez n'oho ne mozhut' obiitysia, shche duzhche pomyyliaiet'sia*	ant	Re		Aphoristic
courage	"Hadky I Vyhadky." 8. ~	1926 ~	p. 151	A courageous man is not he who goes forward without looking at the dangers but he who sees danger and overcomes it.	a w	A Lo	*Vidvazhnym ne ie toi, khto ide vpered neohliadaiuchys' na nebezpeku; ale toi khto bachyt' i pokonaie ii.*	ant	Al		Aphoristic. Alliteration of "n".
suffering	"Hadky I Vyhadky." 9. ~	1926 ~	p. 151	You must live and suffer through that which you cannot change. He who says: "If I only knew" is a very unhappy man.	w	A Lo	*Vy musyte perezhyty chy pereterpity te, shcho ne hoden zminyty. Toi khto'kazhe: "Iak by ia buv znav", ie duzhe neshchaslyvym cholovikom.*	ant	Al		Aphoristic. Alliteration of "p".

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work	*"Hadky I Vyhadky." 12.* ~	1926 ~	p. 151	A frequently transplanted tree will not produce fruit. The same could be said about people who frequently switch jobs.	w	C Loh an	*Chasto peresadzhuvane derevo ne bude rosty ovochiv. Take same mozhna skazaty i pro liudyi, shcho chasto zminiuiut' svoi zaniattia.*	SP			Aphoristic
education	*"Hadky I Vyhadky." 13.* ~	1926 ~	p. 151	When a man invests his money in his education, nobody will steal that money from him.	a	Lo	*Koly cholovik vlozhyt' svoi hroshi u svii rozum (na svoieobrazuvannia), to tykh hroshei nikhto v n'oho ne vkrade.*	ant	Re		Aphoristic
character	*"Hadky I Vyhadky." 3.* ~	1926 ~	p. 158	Astronomers long ago discovered spots on the sun. This means that the sun is spotted. It is, therefore, wrong to say that someone is of such clean character as the sun.	w	AC Lo	*Astronomy vzhe davno vidkryly pliamy na sontsiu. Znachyt' sontse zapliamlene. Zle otzhe hovoryty, shcho khtos' ie takoho chystoho kharakteru, iak sontse.*		Re		Aphoristic
bragging	*1.* ~	1926 ~	p. 86	Whoever boasts a lot about his good deeds does not do much. Whoever wants people to see him do good deeds will not be doing these for very long.	m w	A Lo	*Khto bohato khvalyt'sia, shcho robyt' dobri dila, toi malo shcho robyt'. Khto khoche aby ioho liudy bachyly, iak vin robyt' dobro, toi ne dovho bude ioho robyty.*		an pAl As		Aphoristic. Assonance of "o". Anaphora of *khto*. Alliteration of "kh" and "d".
listening	*3.* ~	1926 ~	p. 86	When you listen to one side of a matter, it is obscured for you. When you listen to the other side, the matter becomes clear.	a w	A Lo	*Koly vyslukhaiete odnu storonu,vam sprava ie zatemnenoiu. Koly vyslukhaiete druhu storonu, sprava stane dlia vas iasnoiu.*	ant	an pAl As		Aphoristic. Alliteration of *storonu, sprava, stane*. Masculine rhyme of *odnu storonu*. Assonance of "a" in *dlia vas iasnoiu*.
speech	*Untitled.* ~	1927 ~	p. 118	When an experienced speaker talks on a well-known subject, he manages to say eight thousand words an hour.	w	AC Lo	*Koly dosvidchenyi besidnyk hovoryt' pro dobre zvisnyi iomu predmet, potrafyt' skazaty visim tysiach sliv na hodynu.*	cP			Aphoristic
mockery	*"Hadky." 2.* ~	1927 ~	p. 72	If you want to make a fool out of someone, first think whether there is anything over which someone else would want to mock you.	a m w	A Lo	*Koly khochete pokpyty abo pohluzuvaty z kohos', to naipershe podumaite sobi chy i u vas nema dechoho takoho, shchob khtos' pokpyv abo pohluzuvav z vas.*	cP			Aphoristic
intelligence	*"Hadky." 3.* ~	1927 ~	p. 72	The three pillars of knowledge are: witness many things, suffer for a long time and study extensively.		A Lo	*Troma fillaramy (stovpamy) znannia ie: bahato bachyty, bahato naterpitysia i bahato studiiuvaty.*	x=y	Re		Aphoristic
home	*"Hadky." 4.* ~	1927 ~	p. 72	That which is closest to us concerns us the most. We are more interested in household tragedies than in governmental tragedies.	a	A Lo	*Nas dotykaie naibil'she te, shcho ie naiblyzhche nas. My zakhopliuiemosia bil'she domashnymy, iak derzhavnymy tragediiamy.*	SP			Aphoristic

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respect	*"Hadky." 5. ~*	1927 ~	p. 72	Show us a man whom you respect and we can easily peg you. We (then) recognize your ideals and what sort of man you want to be.		A Lo	*Pokazhit' nam cholovika, iakoho vy povazhaiete, a my vzhe duzhe lehko piznaiemo khto vy ie. My piznaiemo vash ideal i te, iakym cholovikom vy khotilyb buty.*	SP	Re		Aphoristic
intelligence	*"Hadky." 6. ~*	1927 ~	p. 72	Do not criticize the knowledge of others if you do not even know that harvests occur at different times of the year throughout the world.	a w	A Lo	*Ne berit'sia krytykuvaty znannia druhoho, koly vy ne znaiete navit' toho, shcho zhnyva vidbuvaiut'sia na sviti v kozhmu poru roku.*	cP			Aphoristic
mistakes	*"Hadky." 7. ~*	1927 ~	p. 72	If you want to point your finger at other people's mistakes, do not close your eyes to your own errors.	a m w	AC Lo dM	*Koly khochete vkazaty pal'tsem na pomylky druhykh, to ne zamykaite ochei i na svoi vlasni pomylky.*	cP	Re		Aphoristic
character	*"Hadky." 8. ~*	1927 ~	p. 72	When you want to know about the true character of a man do not listen to his words but examine his actions.	a m	A Lo	*Koly khochete znaty pro diisnyi kharakter cholovika, to ne pryslukhaitesia do ioho sliv, ale pryhliadaitesia ioho dilam.*			2b.	Aphoristic. 2b, p.286: "Ne dyvys' na cholovika, a na ioho dilo."
education	*"Hadky." 10. ~*	1927 ~	p. 72	A man who reads nothing cannot think. A man who reads and does not think is strange.	w	AC Lo	*Cholovik, shcho nichoho ne chytaie, ne mozhe dumaty. Cholovik-zhe, shcho chytaie i nichoho ne dumaie ie dyvakom.*	ant	Re		Aphoristic
beginning / ending	*"Hadky." 12. ~*	1927 ~	p. 72	The most fortunate man is he who knows how to bring together the ending and the beginning of his life.	a m w	A Lo	*Naishchaslyvishym cholovikom ie toi, khto znaie, iak zvesty do kupy kinets' i pochatok ioho zhyttia.*	x=y	Al		Aphoristic. Alliteration of "z" and "k".
bible	*"Hadky." 14. ~*	1927 ~	p. 72	It is difficult to convince an unenlightened man that the Bible was written by various people, over various times, over 1500 years.	a w	AC Lot	*Malosvidomoho cholovika tiazhko perekonaty, shcho Bibliu pysaly rizhni liudy, v rizhni chasy cherez 1500 lit.*				Aphoristic
greed	*"Hadky." 15. ~*	1927 ~	p. 72	Some people hate avarice so much that when other people have more money than them - this gnaws at them greatly.	m w	A Lo	*Deiaki liudy tak nenavydiat' zakhlannist', shcho koly druhi liudy maiut' bil'she hroshei, iak vony sami, to tse ikh duzhe hryze.*				Aphoristic
injustice / income tax	*"Konets' Svita Vydno." ~*	1928 ~	p. 142	Times of injustice have come about. If you rightly pay income tax according to the law, you will become a beggar. If you do not, you will go to prison.	a w	A Lo	*Nastaly chasy nespravedlyvosty. Iak platyte dokhodovyi podatok spravedlyvo, to pidete v zhebry. Kolyzh ni, pidete do viaznytsi.*				Aphoristic
money	*"Hadky i Vyhadky." 1. ~*	1930 ~	p. 55	They say that fools do not hold on to money for long. This may be so, but how does the fool get hold of any money (in the first place)?		AC Lo	*Kazhut', shcho v duraka hroshi dovho ne zatrymaiut'sia. Se mozhe i pravda, ale iak durak distane iaki nebud' hroshi?*	ant			Aphoristic

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painting	*"Hadky i Vyhadky."* 2. ~	1930 ~	p. 55	If you paint the house it will be painted for a few years. It is different with girls.	a w	C Lo	*Pomaliuite khatu i vona bude pomal'ovana cherez kil'ka rokiv. Inakshe maiet'sia rich z divchatamy.*	ant			Aphoristic
character	*1. ~*	1930 ~	p. 69	Just as daylight can be seen through a small hole, so too our small deeds represent the character of a person. In reality, character is made up of small, imperceptible attributes. Everyday life is the rock from which we build our character.	m	AC Lo	*Iak denne svitlo mozhna bachyty kriz' malen'ki dirky, tak i mali dila zobrazhaiut' kharakter liudyny. V diisnosty, kharakter skladaiet'sia z malykh, nezamitnykh prykmet. Shchodenne zhyttia ie tym kaminęm z iakoho buduiemo nash kharakter.*		Re		Aphoristic
speech	*2. ~*	1930 ~	p. 69	Your friend has a friend. Your friend's friend has a friend. Therefore, be careful what you say.	a w	AC Lo	*Vash tovarysh maie tovarysha, tovarysh vashoho tovarysha maie tovarysha, otzhe bud'te uvazhni shcho hovoryte.*		Re		Aphoristic
purity	*6. ~*	1930 ~	p. 69	Every man should think pure thoughts so that everyone could look into his heart.	a m	A Lo	*Cholovik povynen dumaty tak, shchob kozhnyi mih zahlianuty do ioho sertsia.*				Aphoristic
sucking	*8. ~*	1930 ~	p. 69	The mosquito is somewhat similar to a child. When he stops making noise you already know that he is sucking.	w	C Lo Si	*Moskito podibnyi trokhy do dytyny. Koly perestane brenity, to vy vzhe znaiete shcho vin sse.*				Aphoristic
weeds	*9. ~*	1930 ~	p. 69	The farmers of Canada need an insect that would only eliminate the weeds in their grain and vegetables.	a	C Lo	*Farmeram u Kanadi potribno lyshe takykh nasikomtsiv, shcho nyshchylyby lyshe buriany v zbizhzhiu i laryni.*				Aphoristic
success	*1. ~*	1930 ~	p. 81	There are people who know how to attain victory, but they do not know how to use it.	w	A Lo	*Ie liudy, shcho znaiut' iak osiahnuty pobidu, ale ne znaiut' iak ii uzhyvaty.*	ant			Aphoristic
work	*2. ~*	1930 ~	p. 81	There are no senseless professions. There are only senseless people.	c w	A Lo	*Nema nerozumnykh fakhiv, ie lyshe nerozumni liudy.*	ant	Re		Aphoristic
shame / bragging	*3. ~*	1930 ~	p. 81	To be ashamed of one's poverty is just as bad as boasting of one's riches.	c m w	A Lo	*Soromytys' bidnoty ie tak samo zle, iak velychatysia bohatstvom.*	x=y			Aphoristic
crime / news / scholarship	*5. ~*	1930 ~	p. 81	If news regarding crime makes people criminals, why don't scholarly articles make people scholarly?	w	A Lo	*Iesly visty pro zlochyny robliat' liudyi zlochyntsiamy, to chomu naukovi statti ne robliat' liudyi uchenymy?*	ant	Re		Aphoristic
marriage	*"I To Pravda."* ~	1933 ~	p. 165	A husband who kneels in front of his sweetheart is like a camel awaiting the loading of a burden of freight on itself.	w	AC Loh an Si	*Mushchyna, shcho kliachyt' pered ukokhanoiu zhinkoiu, podibnyi do verbliuda, iakyi chekaie na nabir tiaharu.*	SP			Aphoristic

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health	*"Vytiah z Likars'koho Pidruchnyka Dlia Zhonatykh" 1.* ~	1933 ~	p. 176	If you see that your wife is not feeling well because you refused to buy her a new outfit - remove all chairs (from the vicinity) as quickly as possible and she will surely not faint.	a	C Loh	*Iak shcho bachysh, shcho zheni staie nedobre cherez te, shcho ty vidmovyv kupyty ii nove ubrannia - udaly chym skorshe vsi krisla i vona napevno ne vpade u obmorok.*				Aphoristic
health	*"Vytiah z Likars'koho Pidruchnyka Dlia Zhonatykh" 2.* ~	1933 ~	p. 176	If your wife has a headache put a fashionable hat on her head as quickly as possible and the the headache will pass at that moment.	a	C Loh	*Iak shcho zhinka khorule na bil' holovy - nalozhy ii chym skorshe novyi modnyi kapeliukh na holovu i bil' proide v tii khvylyni.*				Aphoristic
health	*"Vytiah z Likars'koho Pidruchnyka Dlia Zhonatykh" 3.* ~	1933 ~	p. 176	If your better half crashes on the sofa and complains that her feet hurt horribly, stand by the window and shout: "Look, the neighbour lady has comeoutside in a new dress." The wife's feet will become healthy at that moment and the wife will run to the window.	a	C Loh	*Iak shcho vasha "krashcha polovyna" valiaiet'sia na kanapi i zhaluiet'sia, shcho ii strakh nohy boliat' - stan' bilia vikna i krykny: "Dyvysia, susidka vyishla u novii sukontsi", - nohy stanut' v tuzh khvyliu zdorovymy i zhena prybizhyt' do vikna.*				Aphoristic
health	*"Vytiah z Likars'koho Pidruchnyka Dlia Zhonatykh" 4.* ~	1933 ~	p. 176	If your wife's throat or tongue swells up so much that she cannot speak at all - go to the nearest pub and sit there until a late hour. When you return home your wife will not only be able to speak but also to shout.	a	C Loh	*Iak shcho zhintsi spukhne horlo abo i iazyk tak, shcho vona zovsim hovoryty ne mozhe - idy do naiblyshchoi korchmy, posyd' tam do pizna - iak verneshsia domiv zhinka zmozhe vzhe ne to shcho hovoryty, ale navit' i krychaty.*				Aphoristic
gossip	*"Bazhannia Staroi Divky"* ~	1933 ~	p. 176	Oh, if only a rumour were to circulate amongst the folk, that I am engaged. It would already be easier for me!	r	AC Loh	*Okh, koby to khoch pishla iaka poholoska mizh liud'my, shcho ia nibyto zaruchena. A vzhe by meni lekshe bulo!*				Aphoristic
alcohol	*Untitled. 5.* ~	1934 ~	p. 182	A drunk says that it is interesting that whiskey becomes stronger as his feet grow weaker.	m w	AC Loh	*Pianytsia kazhe: "Tsikave te, shcho horilka staie shchoraz syl'niishoiu, a moi nohy shchoraz slabshi.*		aA		Aphoristic. This appears as Untitled 2 in KKF, 1933, p.165. Alternate alliteration of "shch" and "s".
work	*Untitled. 6.* ~	1934 ~	p. 182	Work is without a doubt the greatest gratification, especially if you find somebody else to do it for you.	a	A Lo	*Pratsia ie bez sumnivu naibil'shoiu pryiemnostiu, osoblyvo, iak naidete koho shchoby ii za vas zrobyv.*	cP			Aphoristic
marriage	*"I To Pravda"* ~	1934 ~	p. 184	A husband who kneels in front of his sweetheart is like a camel awaiting the loading of a burden of freight on itself.	c w	C Loh an Si	*Mushchyna, shcho kliachyt' pered ukokhanoiu zhinkoiu, podibnyi do verbliuda, iakyi chekaie na nabir tiaharu.*	SP	As		Aphoristic. This also appears in KKF, 1933, p.165. Assonance of *oiu*.

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Topic	Title	Year	pp.	Translation	Funation	Semantics	Transliteration	Form	Phonics	Sources	Variants \ Versions \ Comments
stone	*Untilled. 1.* ~	1935 ~	p. 121	A stone hit a dog. However, the dog was not as pained as the hand that threw the stone (after the dog retaliated).	e w	AC Leh M Pa	*Udaryv kamin' psa, ale ne tak bolesno, iak ta ruka, shcho ioho kynula.*	ant	mR nR		Aphoristic. Masculine rhyme of *psa, ruka.* Near rhyme of *bolesno, kynula.*
listening	*Untilled. 2.* ~	1935 ~	p. 121	Do not judge until you have heard both sides of the story. Why do you have two ears?	a c m w	A Lo	*Ne sudy, doky ty ne chuv obokh storin spravy. Na shcho maiesh dva ukha?*		Al		Aphoristic. Alliteration of "s".
church	*"Potiahaiuche"* ~	1935 ~	p. 143	When people are arriving late to church, announce that your Holy Water is really alcohol.	a	C Loh	*Iak u vas liude prykhodiat' do tserkvy pizno, oholosit', shcho sviachena voda u vas ie horivkoiu.*	cA	Al		Aphoristic. Alliteration of "v".
birth	*"Potishaiuche"* ~	1935 ~	p. 143	When the stork brings a delight (a baby), then take comfort that with this comes a $500 exemption from personal income tax.	a	C Loh	*Iak buz'ko prynese potikhu, to potishsia, shcho z neiu prykhodyt' 500 doliariv egzemptsyiv osobysto dokhodovim podatku.*	SP	Al		Aphoristic. A play on delight being a child and a tax excemption. Alliteration of "p".
marriage	*"Konechne"* ~	1935 ~	p. 143	They say that married people fare better than unmarried people. True, though the reason for this is the same as the reason why a cat swims when you throw it in the water.	c w	C Loh Si an	*Kazhut', shcho zhonatym lipshe povodyt'sia, chym nezhonatym. Pevno, a prychyna ie te sama, shcho kit plyvaie, koly kynete ioho u vodu.*	SP	Al		Aphoristic. Alliteration of "k".
church	*"Bezpechne"* ~	1935 ~	p. 143	We have not yet heard of anyone smashing their car on their way to church.	s	C Leh	*My shche ne chuly, shchoby khtos' rozbyv avtomobil' na dorozi iak ikhav do tserkvy.*				Aphoristic
money	*"Ne Dovhe"* ~	1935 ~	p. 143	If you think that the seven weeks of Lent are too long, borrow some money with the stipulation that you have to pay it back by Easter. You will see how fast the time will go by.	c	AC Loh	*Iak dumaiete, shcho sim tyzhniv Velykoho postu ie za dovho, to pozychte sobi hroshyi z umovoiu, shcho maiete ikh viddaty na Velykden'. Zobachyte, iak skoro zbizhyt'.*		Al		Aphoristic. Alliteration of "z" and "b" at the end.
trouble	*"Klopotlyve"* ~	1935 ~	p. 143	When a man is young he has too few evenings. When he grows old he has too few days for work. There are always problems.	c	A Lo	*Iak cholovik ie molodyi, maie za malo vecheriv, iak postariiet'sia, za malo dniv do roboty. Vse klopit.*				Aphoristic
marriage	*"Rizhne. Nevynne:"* ~	1935 ~	p. 146	A woman cannot drive a car from the back seat but she can clarify why the dinner was bad and she can argue with her husband from there. When they drive into some mud, however, she is innocent.	c w	AC Loh	*Zhinka ne mozhe provadyty avtomobilia z zadnoho sydzhennia v avti, de sydyt', ale mozhe poiasnyty vidtam, chomu obid buv nezdalyi i posvarytysia z muzhom. A iak zaidut' v boloto, vona nevynna.*				Aphoristic

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Sunday	*"Nudne"* ~	1935 ~	p. 149	A quiet Sunday is also boring when a man does not have anything but a broken car and some broken ribs.	c	AC Loh	*Tykhen'ka nedilia i nudna, iak cholovik ne maie na toi den' nichoho, krim polomanoho avtomobilia i kil'kokh reber polomanykh.*	cP	Al		Aphoristic. Alliteration of "n".
courting	*Untitled. 1.* ~	1936 ~	p. 111	There are two types of women. There are those from whom one flees and those with which one flees.	a w	A Loh	*Ie dva rody zhinok: taki, pered kotrymy vtikaiet'sia i taki, z kotrymy vtikaiet'sia.*	ant	Re		Aphoristic
decisions	*Untitled. 2.* ~	1936 ~	p. 111	Citizens of a young nation hastily decide matters that should be studied for years and debate for years which matters should be decided upon speedily.	a c m w	A Loh	*Hromadiane nezriloi natsii vyrishuiut' nehaino spravy, iaki musiat' dozrivaty rokamy, a radiat' rokamy nad tymy, iaki treba vyrishuvaty nehaino.*	ant	nR Re Al		Aphoristic. Near rhyme of *nezriloi natsii.* Alliteration of "n".
judgement	*Untitled. 1.* ~	1936 ~	p. 121	Do not judge a person on the basis of a person's external impression because you will be disappointed. People always appear better on the outside.	a m r w	A Loh	*Neotsiniui liudyi na pidstavi zverkhn'oho vrazhinnia, bo rozcharuieshsia; zverkhu vony vse vyhliadaiut' krashche.*	SP	Al		Aphoristic. Alliteration of "v".
marriage	*Untitled. 2.* ~	1936 ~	p. 121	More than one man has not even expressed his desire and his wife is already opposed.	a w	A Loh	*Neoden muzhchyna shche navit' ne vyslovyv svoho bazhannia, a vzhe ioho zhinka ie proty.*	SP	hA		Aphoristic. Hidden alliteration of "shch".
freedom	*Untitled. 2.* ~	1936 ~	p. 124	The women's liberation movement began at the time when women dropped the kitchen for the town hall and the men's liberation movement began when men dropped the dining room for the restaurant.	e s	AC Leh	*Emantsypatsiinyi rukh zhinotstva pochavsia vid khvyli, koly zhinka pokynula kukhniu dlia vichevoi sali, a cholovichyi emantsypatsiinyi rukh vid todi, koly choloviky pokynuly idal'niu dlia restoranu.*	ant			Aphoristic
work	*Untitled. 3.* ~	1936 ~	p. 124	Some people have so much energy that even ten people cannot accomplish the work about which they constantly speak.	a c m	A Loh	*Deiaki liudy maiut' tak bahato energii, shcho navit' desiat'okh ne mozhe vykonaty za nykh toi pratsi, pro iaku vony vichno hovoriat'.*	SP	Al		Aphoristic. Alliteration of "v".
marriage	*Untitled. 1.* ~	1938 ~	p. 142	When a pretty woman enters a husband's family's home, the ugly women are all against her.	a c w	C Loh	*Koly do cholovikoi rodyny vkhodyt' harna zhinka, vsi pohani zhinky proty nei.*	cP			
fear	*"Slova Pravdy." 1.* ~	1942 ~	p. 102	If people feared obstacles there would be no railways, tunnels or planes.		AC Lo	*Kolyb liude boialysia perepon, ne bulo by ni zeliznyts', ni tuneliv, ni litakiv.*	cP	Al		Aphoristic. Alliteration of "L".
problems	*"Slova Pravdy." 2.* ~	1942 ~	p. 102	Do not discuss your problems in front of people. Everybody has their own and does not want to hear yours, though they will not say this openly.	a m w	A Lo	*Ne vyskazui svoikh klopotiv pered liud'my. Kozhdyi maie svoi i tvoikh ne khoche slukhaty, khoch otverto seho ne skazhe.*	ant			Aphoristic

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harm	*"Slova Pravdy." 6.* ~	1942 ~	p. 102	Not all donkeys walk on four feet. Those that walk on two are the worst and most harmful to a community.	m w	C Foh M	*Ne vsi osly khodiat' na chotyrokh nohakh. Ti, shcho khodiat' na dvokh ie naihirshi i naibil'she shkidlyvi hromadi.*	SP	nR fR Al		Aphoristic. Feminine rhyme of *naihirshi, shkidlyvi hromadi.* Near rhyme of *chotyrokh nohakh.* Alliteration of "kh".
work	*"Slova Pravdy." 8.* ~	1942 ~	p. 102	If you want to do a bad job, set it aside until tomorrow. If you want to do some kind of a good job - do it today.	a m w	A Lo	*Koly khochesh zrobyty pohane dilo, - vidlozhy na zavtra; koly khochesh zrobyty iakes' dobre dilo - roby nyni.*	ant			Aphoristic
future	*"Slova Pravdy." 10.* ~	1942 ~	p. 102	There is no need feeling for that which is past. Be vigilant so that you do not regret today's deeds in the future.	a m w	A Lo	*Ne treba zhaluvaty za tym, shcho mynulo: hliady, shchoby nynishnykh vchynkiv ty ne zhaluvav v buduchchyni.*	ant			Aphoristic
trouble	*Untitled.1.* ~	1942 ~	p. 92	You should not take joy in the misfortune of others, even if he is your enemy. How do you know if misfortune will not visit you tomorrow?	a m w	A Lo	*Ne treba tishytysia neshchastiam susida, khoch vin buv i tvoim vorohom. Zvidky znaiesh, shcho zavtra vono i do tebe ne zahostyt'.*	SP	Al		Aphoristic. Alliteration of "z".
evil	*Untitled. 2.* ~	1942 ~	p. 92	If you lock the door on the devil he will pass you by. If you leave your door unlocked he will open it and be an undesirable guest.	a m w	A Lo	*Koly derzhysh zamkneni dveri pered chortom, vin pide sobi dal'she. Iak zabudesh zamknuty vin sam otvoryt' ikh i bude nepozhadanym hostem.*	ant	Al		Aphoristic. Alliteration of "z".
money	*Untitled. 1.* ~	1943 ~	p. 114	If somebody tells you they can do everything for the right amount of money beware of him because he is the same person who will do anything for money.	a m w	AC Lo	*Iak khtos' kazhe tobi, shcho za hroshi mozhna vse zrobyty, to sterezhys' ioho, bo vin same toi, shcho za hroshi vs'o zrobyt'.*	ant	Ch		Aphoristic
speech	*Untitled. 2.* ~	1943 ~	p. 114	He who talks a lot does not have time to think and he who thinks does not have a lot of time to talk.	m w	A Lo	*Toi, shcho bahato hovoryt' ne maie chasu dumaty, a toi, shcho dumaie ne maie chasu bahato hovoryty.*	ant	Ch		Aphoristic
gold	*"Zoloto"* ~	1943 ~	p. 128	An egotist obtains gold in order to brag. A generous person obtains gold in order to give it to others. A beggar obtains gold in order to bury it. A spender obtains it in order to squander it. A trader obtains gold in order to secure a loan. A card player obtains gold in order to lose it. A wise man acquires gold in order to use it properly and advantageously.	a	C Lo	*Samoliub zdobuvaie zoloto, shchoby nym velychatysia. Shchedryi zdobuvaie, shchoby z druhymy dilytysia.* *Zhebrak zdobuvaie, shchoby khovaty.* *Marnotravnyk - shchoby propustyty.* *Handliar - shchoby davaty v pozychku.* *Kartohrai - shchoby ioho stratyty.* *A rozumnyi - shchoby hidno i korysno ioho vzhyvaty.*		Al		Aphoristic. Alliteration of "z, d, z".

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faith	*Untitled. 1. ~*	1943 ~	p. 52	Trust only yourself and nobody will betray you. When you confide too much in others this will ruin you.	a c m w	A Lo	*Doviriai lyshe sobi, a nikhto tebe ne zradyt'. Koly zviriaieshsia za bohato pered ynshymy, tse zruinuie tebe.*	SP			Aphoristic
chance	*Untitled. 2. ~*	1943 ~	p. 52	A man should take advantage of a chance when it is in front of him and not when it has passed.	a m w	A Lo	*Cholovik povynen korystaty z nahody todi, koly vona pered nym, a ne todi, koly mynula.*	ant			
faith	*Untitled. 4. ~*	1943 ~	p. 76	Belief in victory pushes aside the mountains and waters before you. When you possess belief, do not fear anything.	a m	AC Lo	*Vira v pobidu usuvaie hory i vody pered toboiu. Koly maiesh ii ne biisia nichoho.*	SP			Aphoristic
ambition	*Untitled. ~*	1944 ~	p. 110	Ambition often carries people to high postitions. A lack of ambition keeps them in these positions.	a m w	A Lo	*Chasto ambitsiia vynosyt' liudei na vysoki stanovyshcha, a brak ambitsii uderzhuie ikh na tsykh stanovyshchakh.*				Aphoristic
ability	*Untitled. ~*	1944 ~	p. 81	When true talent manifests itself in you, you will recognize it in the meanness by which your friends talk about you.	w	A Lo	*Koly v tebe proiavyt'sia spravdi talant, piznaiesh tse po nikchemnostiam, iaki pro tebe hovorytymut' tvoi pryiateli.*	SP			Aphoristic
character	*"Iaka Maie Buty Zhinka? 1." ~*	1945 ~	p. 140	A woman should be like a star - bright and pure. A woman should not be like a star - detached from the earth.	a w	C Loh Si	*Zhinka maie buty iak zirka - iasna I chysta. Zhinka ne povynna buty iak zirka - vidirvana vid zemli.*	ant	Re nR		Aphoristic. Near rhyme of *zirka, iasna, chysta.*
character	*"Iaka Maie Buty Zhinka? 2." ~*	1945 ~	p. 140	A wife should be like a balloon that rises up; similarly she should elevate her husband's spirit. A wife should not be like a balloon - empty in the middle.	a w	C Loh Si	*Zhinka povynna buty iak bal'on, shcho pidnosyt'sia vhoru; tak I vona maie pidnosyty cholovika na dusi. Zhinka ne povynna buty iak bal'on - u seredyni porozhna.*	ant	Re		Aphoristic
character	*"Iaka Maie Buty Zhinka? 3." ~*	1945 ~	p. 140	A wife should be like a banner, so that you know which way the wind is blowing. A wife should not be like a banner that changes direction with every wind.	a w	C Loh Si	*Zhinka povynna buty iak khoruhovka, shchob znaty, zvidkilia iakyi viter viie. Zhinka ne povynna buty iak khoruhovka, shcho krutyt'sia za kozhnym vitrom.*	ant	Re Al		Aphoristic. Alliteration of "v" and "k".
character	*"Iaka Maie Buty Zhinka? 4." ~*	1945 ~	p. 140	A wife should be like a brush that is a symbol of cleanliness and order. A wife should not be like a brush that scratches everything it touches.	a w	C Loh Si	*Zhinka povynna buty iak shchitka, shcho ie znakom khamosty i poriadku. Zhinka ne povynna buty iak shchitka, shcho driapaie vse, choho dotorknet'sia.*	ant	Re		Aphoristic
character	*"Iaka Maie Buty Zhinka? 5." ~*	1945 ~	p. 140	A wife should be like a bee that gathers honey from every flower. A wife should not be like a bee with a poisonous sting.	a w	C Loh Si	*Zhinka povynna buty iak pchilka, shcho z kozhnoi kvitky zbyraie mid. Zhinka ne povynna buty iak pchilka, shcho maie triiyve zhalo.*	ant	Re		Aphoristic

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speech	*"Iaka Maie Buty Zhinka? 6."* ~	1945 ~	p. 140	A wife should be like the author of these jokes, in that with every paragraph she says yes and no. However, a wife should not be like the author of these jokes who says what the saliva brings to the tongue. (She should think before she talks).	a w	AC Loh FhM	*Zhinka povynna buty iak avtor tsykh zhartiv, shcho v kozhnim paragrafi kazhe tak i ni. Ale zhinka ne maie buty, iak avtor tsykh zhartiv, shcho hovoryt', shcho ii slynka prynosyt' na iazyk.*	ant	Re		Aphoristic
alcohol	*"Piani Dumky" 1.* ~	1945 ~	p. 160	Instead of drinking - save. When a larger sum of money has been saved - drink it away.	a	AC Lo	*Zamist' pyty - shchady. Iak zberet'sia bil'sha suma - propyi.*				Aphoristic
alcohol	*"Piani Dumky" 2.* ~	1945 ~	p. 160	I know a 94-year old man who drank his whole life and is healthy as a fish today. I also know his brother who did not drink a drop and died at two years of age.	e	C Leh Si	*Znaiu 94-litn'oho startsia, iakyi tsile zhyttia pyv i nyni ie zdorovyi, iaky ryba. Znovu zh ioho brat ne vypyv ni kropli i pomer maluchy dva roky.*	ant	mR		Aphoristic. Masculine rhyme of *startsia, zhyttia.*
alcohol	*"Piani Dumky" 3.* ~	1945 ~	p. 160	Two things can ruin a state in these times: drunkenness and prohibition.	w	A Lo	*V nynishni chasy dvi richy mozhut' zhubyty derzhavu: piiatstvo i prohibitsiia.*	x=y	Al		Aphoristic
faith	*"Z Knyhy Zhyttia"* ~	1945 ~	p. 76	Some people are believed when they have no proof and some are doubted even when they have proof.	c w	A Lo	*Dekomu viriat' bez dokaziv, a dekomu navit' iz dokazamy sumnivaiut'sia.*				Aphoristic
goodness	*"Z Knyhy Zhyttia"* ~	1945 ~	p. 76	An hour of good deeds and righteousness counts for more than seventy years of prayer.	a m	A Lo	*Hodyna dobrykh dil i spravedlyvosty znachyt' bil'she, nizh simdesiat' lit molytvy.*				Aphoristic
goodness	*"Z Knyhy Zhyttia"* ~	1945 ~	p. 76	A people that cannot separate good from bad should not expect a great future.	a m w	A Lo	*Ne velyka buduchnist' takoho narodu, iakyi ne hoden rozrizhnyty dobra vid zloho.*				Aphoristic
education	*"Z Knyhy Zhyttia"* ~	1945 ~	p. 76	No money will return as big of a percent as the money invested in education.	a m	A Lo	*Niiaki hroshi ne dadut' takoho velykoho protsentu, iak hroshi vydani na prosvitu.*				Aphoristic
fighting	*"Z Knyhy Zhyttia"* ~	1945 ~	p. 76	Fight anger with kindness, evil with good, stinginess with generosity, and falsehood with truth.	a m	A Lo	*Poboriui hniv lahidnistiu, zlo dobrom, skupist', shchedrotoiu, brekhniu pravdoiu.*				Aphoristic
war	*"Voiats'ki Oboviazky"* ~	1946 ~	p. 149	A good soldier should be prepared to give his life in sacrafice for his country, even if this would be connected with some danger.	a m w	AC Lo	*Dobryi voiak povynen buty pryhotovanyi, shchob svoie zhyttia zlozhyty v zhertvi bat'kivshchyny, navit' kolyb tse bulo poluchene z deiakoiu nebezpekoiu.*		Al		Aphoristic. Alliteration of "zh".

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knowledge	*"Hadky I Vyhadky"* 8. ~	1946 ~	p. 178	Never write about that which you do not know well. Never read that which you cannot understand.	a m w	A Lo	*Nikoly ne pyshit' pro te, choho dobre ne znaiete. Nikoly ne chytaite toho, choho ne hodni rozumity.*	SP			Aphoristic
speech	*Untitled.* 2. ~	1946 ~	p. 183	When a smart man cannot think due to tiredness, he surely will speak of foolish things.	a m w	A Lo	*Koly mudryi cholovik ne mozhe vid umuchennia dumaty, vin napevno bude hovoryty dumytsi.*	cP	aA		Aphoristic. Alternate alliteration of "ch" and "d"
power	*"Hadky I Vyhadky"* 2. ~	1946 ~	p. 60	He who thinks power gained by force is stronger or longer lived than power gained by good will errs greatly.	a m w	A Lo	*Duzhe pomyliaiet'sia toi, khto spodivaiet'sia shcho syloiu nabuta vlast' ie tverdsha abo dovshe tryvaiucha nizh ta, shcho ii nabuvaiet'sia dobroiu voleiu.*		nR		Aphoristic. Near rhyme of *dobroiu voleiu* and *tverdsha, dovshe tryvaiucha, nabuvaiet'sia.*
selfish	*"Hadky I Vyhadky"* 7. ~	1946 ~	p. 60	A man who thinks that he serves only himself is in reality the most loyal servant of his devilish highness.	a m w	A Lo	*Cholovik, iakyi dumaie, shcho sluzhyt' lyshe sobi, ie v diisnosty naivirnishym sluhoiu ioho chortovoho velychestva.*	x=y			Aphoristic
knowledge	*"Hadky I Vyhadky"* 8. ~	1946 ~	p. 60	How does a man expect to understand a woman when she cannot understand her own self.	c w	A Lo	*Iak cholovik mozhe spodivatysia rozumity zhenshchynu, koly vona sama sebe ne mozhe rozumity.*	cP	Re		Aphoristic
speech	*"Hadky I Vyhadky"* 1. ~	1946 ~	p. 62	Your friend has a friend, and your friend's friend has a friend, so be careful of what you say.	a m w	A Lo	*Vash tovarysh maie tovarysha, i tovarysh vashoho tovarysha maie tovarysha, otzhe bud'te uvazhni shcho hovoryte.*	cP	Re		Aphoristic
intelligence	*"Hadky I Vyhadky"* 7. ~	1946 ~	p. 62	You cannot expect anything from a man who is no smarter today than he was yesterday.	a m w	A Lo	*Nichoho ne mozhna spodivatysia vid takoho cholovika, iakyi nyni ne ie mudrishyi iak vchera buv.*				Aphoristic
success	*"Hadky I Vyhadky"* 9. ~	1946 ~	p. 62	The talent of success is nothing more than doing everything that you do well and not looking for any glory.	a	A Lo	*Talant uspikhu ne ie nichoho bil'shoho iak til'ky te shchob robyty vs'o dobre shcho robyte, neohliadaiuchys' na niiaku slavu.*	x=y	Re Al		Aphoristic. Alliteration of "n".
caution	*"Hadky I Vyhadky"* 2. ~	1946 ~	p. 87	A smart man walks with a slow gait. He steps firmly with one foot before he raises the other.	a	AC Lo	*Mudryi cholovik stupaie povil'noiu khodoiu, - vin staie tverdo odnoiu nohoiu nim pidnese druhu.*	SP			Aphoristic
speech	*"Hadky I Vyhadky"* 5. ~	1947 ~	p. 120	A committee member who is always on time for a meeting speaks calmly and to the point, cooly responds to questions, and does not speak when he has nothing to say. Such a person possesses the greatest manly ability.	a	C Lo	*Chlen vydilu, iakyi zavshe i na chas prykhodyt' na zasidannia, hovoryt' spokiino i do rechi, kholodnokrovno vidpovidaie na zapytannia, i ne hovoryt' koly ne maie pro shcho hovoryty, posidaie nailipshi zdibnosty cholovika.*				Aphoristic
suffering	*"Hadky I Vyhadky"* 9. ~	1947 ~	p. 120	In free countries there are a lot of complaints but little suffering. In despotic countries there is a lot of suffering but little sufferance.		AC Lo an	*U vil'nim kraiu ie bahato narikan', ale duzhe malo terpin'. V despotychnim kraiu ie bahato terpin', ta malo narikan'.*	ant	Ch		Aphoristic

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faith	*"Hadky I Vyhadky" 14.* ~	1947 ~	p. 120	Trust very little someone who compliments everyone. Trust even less the person who criticizes everybody. Finally, trust the least the person who relates to everything indifferently.	w	A Lo	*Malo doviriaite tomu, khto khvalyt' vsikh; menshe doviriaite tomu, khto krytykuie vsikh; a vzhe naimenshe dovirieite tomu, khto vidnosyt'sia baiduzho do vs'oho.*		Re		Aphoristic
education	*"Hadky I Vyhadky" 16.* ~	1947 ~	p. 120	Very few people read in order to think. Many people read in order to criticize - there are a lot of those. The prevailing majority reads in order to have something about which to talk.		A Lo	*Dekhto chytaie na te, shchob dumaty - takykh malo; dekhto chytaie na te, shchob krytykuvaty - takykh bahato, a dekhto chytaie, shchob maty shcho balakaty - takykh ie perevazhaiucha bil'shist'.*		Re		Aphoristic
wishing	*"Hadky I Vyhadky" 13.* ~	1947 ~	p. 146	A wish may represent strength or assistance. This depends upon what you wish.		A Lo	*Bazhannia mozhe buty syloiu abo pomichchiu. Tse zalezhyt' vid toho shcho bazhaiete.*				Aphoristic
mistakes	*"Hadky I Vyhadky" 20.* ~	1947 ~	p. 146	People think that the man who makes quick decisions makes mistakes.	w	A Lo	*Pro toho, iakyi skoro rishaie, dumaiut', shcho vin pomyliaiet'sia.*	ant	As		Aphoristic. Assonance of "aie".
truth	*"Hadky I Vyhadky" 21.* ~	1947 ~	p. 146	Truth lies in a very small but sure compass, while error is huge.	a m w	AC Lo	*Pravda spochyvaie v malen'kim ale pevnim kompasi, ta pomylka ie velychezna.*	ant			Aphoristic
knowledge	*"Hadky I Vyhadky" 22.* ~	1947 ~	p. 146	Whoever knows nothing at age 30 is nothing at age 40 and has nothing at age 50. He did not learn anything, he is nothing and he will be nothing.	m w	AC Lo	*Khto nichoho ne znaie v 30im rotsi zhyttia, ie nichym v 40 rotsi zhyttia, nichoho ne maie v 50 rotsi zhyttia; ne navchyvsia nichoho, ie nichym i stane nichym.*		Re		Aphoristic
digging	*"Hadky I Vyhadky" 23.* ~	1947 ~	p. 146	A fine creation is one that is dug up with a man's hand, head and heart.	a	A Lo	*Hamyi tvir ie toi, iakyi ie vykopanyi rukoiu, holovoiu i sertsem cholovika.*		uR Al		Alliteration of *tvir, toi.* Unaccented rhyme of *hamyi, iakyi, vykopanyi.* Feminine rhyme of *holovoiu, rukoiu.*
intelligence	*"Hadky I Vyhadky" 27.* ~	1947 ~	p. 146	Whoever wants to be smart should always keep in mind: whom he is talking about, to whom he is talking, and how, when and where he is talking.	a	A Lo	*Khto khoche buty mudrym, toi povynen zavshe maty na uvazi: pro koho hovoryt', do koho hovoryt', iak, koly i de hovoryt'.*		Re As Al		Aphoristic. Assonance of "o" and alliteration of "h"
friendship	*"Hadky I Vyhadky" 29.* ~	1947 ~	p. 146	It is difficult to have all of the people as friends, but it will suffice to have no enemies.	a m w	AC Lo	*Trudno maty vsikh liudei za pryiateliv, ale vystarchyt' ne maty niiakykh vorohiv.*	ant			Aphoristic
truth	*"Hadky I Vyhadky" 30.* ~	1947 ~	p. 146	He who has truth behind him laughs at all other falsehoods being spread about him. (This does not refer to communist Russia.)	a m w	A Lo	*Za kym ie pravda, toi smiiet'sia zi vsiakykh vydumanykh na n'oho pl'otkiv. (Tse ne vidnosyt'sia do komunistychnoi Rosii.)*	cP			Soviet

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faith	*"Hadky I Vyhadky" 31.* ~	1947 ~	p. 146	Listen to one man before you give him an answer. Listen to several men before you believe.	a w	A Lo	*Poslukhai odnoho cholovika nim vidpovish, poslukhai kil'kokh nim povirysh.*	ant	an p		Aphoristic.
education	*"Hadky I Vyhadky"* ~	1947 ~	p. 155	The man who thinks the most lives the longest, feels most magnanimous and does the best things. This still is not worth a tuft of tobacco if he thinks something similar in communist Russia.	a w	AC Lo	*Toi zhyie naidovshe, khto naibil'she dumaie, naishliakhotnishe vidchuvaie i nailipshe dilaie. Tse takozh ne vartuie puchku tabaky, iak vin dumaie shchos' podibnoho v komunistychnii Rosii.*		fR Al Cs		Aphorism. Soviet. Consonance in *naidovshe, naibil'she, naishliakhotnishe, nailipshe*. Feminine rhyme of *dilaie, vidchuvaie*. Alliteration of "t" in secon sentence.
health	*Untitled. 1.* ~	1947 ~	p. 155	A man who does not have time to take care of his health is similar to a mechanic who does not have time to take care of his tools.	w	C Lo an	*Cholovik, iakyi ne maie chasu podbaty pro svoie zdorovlia, podibnyi do mekhanika, iakyi ne maie chasu podbaty pro svoi znariady.*	SP	Re Al As		Aphoristic. Alliteration of "p". Assonance of "a" in *maie chasu podbaty* and "o" in *pro svoie zdorovlia po…*
criticism	*Unititled. 2.* ~	1947 ~	p. 155	Do not say good or ill things about yourself. If you say good things about yourself, people will not believe you. If you say bad things, people will believe a lot more than you said.	a m w	A Lo	*Ne hovorit' pro sebe ni zle ne dobre. Bo stanete hovoryty pro sebe dobre, to liudy ne poviriat', a koly zle, to liudy poviriat' vam bahato bil'she, nizh vy skazaly.*		Re uR Al		Aphoristic. Alliteration of "b". Unaccented rhyme of *stanete hovoryty.*
marriage	*"Hadky I Vyhadky" 1.* ~	1947 ~	p. 76	It may look funny, but it is true that a woman will not feel fortunate until she has argued with her husband once or twice a week.	c w	A Loh	*Vono mozhe vyhliadaty smishnym. Ale tse pravdoiu ie, shcho zhinka ne bude chutysia shchaslyvoiu, koly ne posvaryt'sia z cholovikom raz chy dva razy na tyzhden'/*				Aphoristic
education	*"Hadky I Vyhadky" 7.* ~	1947 ~	p. 76	In knowledge, these three things are found: Truth, Proof, and Conviction.	a	A Lt	*V znanniu kryiut'sia tsi try richy: Pravda, Dokaz i Perekonannia.*				Aphoristic
education	*"Hadky I Vyhadky" 8.* ~	1947 ~	p. 76	A man with little education is similar to a frog that, not having seen the ocean, thinks that its slough is the big sea.	a	AC Lo Si an	*Cholovik z malym obrazuvanniam podibnyi do zhaby, iaka - ne bachyvshy moria - dumaie, shcho ii kalabania ie velykym morem.*	x=y			Aphoristic
riddle	*"Hadky I Vyhadky" 24.* ~	1947 ~	p. 76	A frog is a very strange creature. When it sits it almost stands. When it moves it almost flies. When it sings it almost cries. It does not have intellect or a tail and it sits on that which it does not have.		C Foh Pa	*Zhaba ie duzhe dyvne sotvorinnia. Koly sydyt' to maizhe stoit'. Koly ide, to maizhe letyt'. Koly spivaie, to maizhe plache. Ne maie ni rozumu, ni khvosta. I sydyt' na tim, choho ne maie.*		Re an p		riddlesque
marriage	*"Hadky I Vyhadky" 28.* ~	1947 ~	p. 76	A fight between a couple renews love. He who never changes his views will never correct his mistakes.	a w	A Lo	*Svarka zaliublenykh vidnovliuie liubov. Khto nikoly ne zminiaie svoikh pohliadiv, toi nikoly ne spravliaie svoikh pomylok.*		Re Al As		Aphoristic. Alliteration of "L" and assonance of "iu".

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marriage	*Untitled.* ~	1948 ~	p. 101	If a wife committed an offence, the man has to ask for forgiveness. Otherwise, it is hell at home.	a w	AC Lo dM	*Iakshcho zhinka provynylas', treba pochaty vid toho, shchob poprosyty v nei vybachennia. Inakshe v doma nastane peklo.*		Al As		Aphoristic. Dead Metaphor: hell. Alliteration of "p". Assonance of "o" in *toho, shchob poprosyty.*
intelligence	*Untitled. 1.* ~	1948 ~	p. 120	There are two politics: to live with the intelligence of people and to listen to them, or to listen to God and to entrust your fate to Him. Both are good and both should have a consequence: perdition or salvation.	a m	A Lo	*Ie dvi polityky: zhyty rozumom liudei i slukhaty ikh, abo slukhaty Boha i iomu poviryty svoiu sud'bu. Obi dobri i obi povynni maty naslidok: propast', spasennia.*		Al As		Aphoristic. Alliteration of "s". Assonance in *obi dobri i obi.*
suspicion	*Untitled. 3.* ~	1948 ~	p. 120	When you will not have the chance for suspicion, you will not have any suspicions.	a	A Lo	*Nakoly ne budete maty nahody pidozrivaty, to zhadnoho pidozrinnia ne bude u vas.*	cA	Re		Aphoristic
habits	*Untitled. 1.* ~	1948 ~	p. 122	It is a good habit to examine your habits from time to time.	a m	A Lo	*Ie tse dobrym zvychaiem iegzaminuvaty v riady-hody svoi zvychai.*	x=y	Re		Aphoristic
faith	*Untitled.* ~	1948 ~	p. 88	The powerful have strong convictions and a man with faith is more valuable than 1000 who just have an interest.	a m	A Lo	*Syl'ni maiut' syl'ni perekonannia, a cholovik z viroiu ie vartnishyi vid tysiachi, iaki maiut' lyshe interes.*		Re Al		Aphoristic. Alliteration of "s" and "v".
education	*Untitled.* ~	1948 ~	p. 96	Buy yourself some good books if you want to have good friends throughout an entire year.	a	A Loh M	*Nakoly khochete maty dobrykh pryiateliv cherez tsilyi rik, to kupit' sobi dobri knyzhky.*	cP			Aphoristic
fighting	*Untitled.* ~	1949 ~	p. 125	When someone hits you on the right jaw, offer your left as well. And when he hits you on the left - run, because you might really get beat up.	a w	AC Lo	*Koly tebe vdaryt' khto v pravu shchoku - pidstav iomu shche i livu. A koly vin vdaryt' v livu, todi vtikai, bo mozhesh taky poriadno distaty.*				Aphoristic
success	*"Z Mudrosty Lysa Mykyta"* ~	1949 ~	p. 171	An opportunist is someone who accomplished something long ago that everyone had a desire to do for a long time.	a m	A Lo	*Oportunist - tse liudyna, iaka davno vzhe zrobyla te, shcho kozhnyi vid davna maie okhotu zrobyty.*		Re		Aphoristic
spectator	*Untitled.* ~	1949 ~	p. 183	If a pig was a speculator it would also think that it was not a pig.		AC Loh	*Kolyb svynia bula spekuliantom, to vona takozh dumalab, shcho vona ne ie svyneiu.*	cP			Aphoristic
truth	*Untitled.* ~	1949 ~	p. 47	Truth and falsehood have one common goal - to show people a world that does not exist.	a w	A Lo	*Pravda i brekhnia maiut' odnu spil'nu metu - pokazaty liudyni svit, iakyi ne isnuie.*	SP			Aphoristic

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goodness	*"Z Mudrosty Lysa Mykyta"* ~	1949 ~	p. 61	When you do a good deed, announce it to the whole world, because when you do a bad deed there will be a lot of people who will announce it to the world for you.	a w	A Loh	*Koly zrobysh dobre dilo, holosy pro tse tsilomu svitovy, bo koly zrobysh nedobre dilo, to znaidet'sia bahato takykh, kotri rozholosiat' svitovy pro tebe.*	ant	Al		Aphoristic. Alliteration of "d" and "ts".
bribery	*Untitled. 3.* ~	1949 ~	p. 61	Do not take bribes from anyone. Tell them to bring them to your house.	a w	AC Loh	*Ne berit' vid nikoho khabariv. Kazhit', shchoby prynosly ikh vam taky do khaty.*	ant			Aphoristic
truth	*1 "Z Mudrykh Dumok Lysa Mykyty"* ~	1950 ~	p. 168	The truth is often unpleasant but this does not mean that every unpleasantness is the truth.	a	A Lo	*Pravda buvaie chasto nepryiemnoiu, ale tse ne znachyt', shcho kozhna nepryiemnist' ie pravdoiu.*	ant	Re Ch Al		Aphoristic. Alliteration of "pr".
education	*2 "Z Mudrykh Dumok Lysa Mykyty"* ~	1950 ~	p. 168	Is this not a joke? In youth we often forget to study and when we are older we often need to learn to forget.	a c w	A Lo	*Chy ne hium tse? V molodosty chasto zabuvaiemo vchytysia, a na starshi lita treba chasto vchytysia zabuvaty.*	ant	Re Ch Al		Aphoristic. Alliteration of "ch".
truth	*3 "Z Mudrykh Dumok Lysa Mykyty"* ~	1950 ~	p. 168	One has to be bold in order to tell an unpleasant truth to another. However, one has to be more bold in order to tell an unpleasant truth to oneself.	a w	A Lo	*Treba buty vidvazhnym, shchoby nepryiemnu pravdu skazaty druhomu. Ale bil'she vidvazhnym treba buty, shchoby nepryiemnu pravdu skazaty samomu sobi.*	ant	Re Al		Aphoristic. Alliteration of "p" and "s".
intelligence	*6 "Z Mudrykh Dumok Lysa Mykyty"* ~	1950 ~	p. 168	When you are silent you convince yourself of the stupidity of other people, yet nobody will be convinced about your own.	c w	A Loh	*Koly budesh movchaty - perekonaieshsia pro durnotu inshykh liudei, a pro tvoiu - nikhto!*	ant			Aphoristic
intelligence	*7 "Z Mudrykh Dumok Lysa Mykyty"* ~	1950 ~	p. 168	There are absolutely too many poets among us. This is a sign that our nation is still very young. As it is known, the nature of youth is to think in an unrealistic way.	a c s w	A Lo	*Sered nas absoliutno zabahato poetiv. Tse oznaka, shcho my natsiia shche duzhe moloda. Iak vidomo, prytemannistiu molodi ie nereal'nist' myslennia.*				Aphoristic
rushing	*8 "Z Mudrykh Dumok Lysa Mykyty"* ~	1950 ~	p. 168	Never hurry too much because even if you do you will not get ahead of events that are bound to happen.	a r w	A Lo	*Nikoly ne nadto spishysia bo i tak ne vyperedesh podii, iaki maiut' nastupyty.*		Al		Aphoristic. Alliteration of "n".

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truth	9 *"Z Mudrykh Dumok Lysa Mykyty"* ~	1950 ~	p. 168	The truth, expressed indecisively, brings more harm than a lie that a person believed and accepted as the truth.	a m w	A Lo	*Pravda. Vyslovlena nerishucho, prynosyt' bil'she shkody iak brekhnia, v iaku liudyna poviryla i pryniala za pravdu.*		Al		Aphoristic. Alliteration of "p".
intelligence	1 *"Aforyzmy"* ~	1950 ~	p. 192	A cap is in no way proof that its owner has a head.	w	Loh	*Kapeliukh shche zovsim ne ie dokazom, shcho ioho vlastytel' maie holovu.*	$x \neq y$	hA		Aphoristic. Hidden alliteration of "L".
whip	2 *"Aforyzmy"* ~	1950 ~	p. 192	An ordinary coachman, driver, having become an office worker or dictator, will never unlearn to crack the whip.	c w	C Loh	*Zvychainyi firman, pohonych, stavshy velykym uriadnykom abo dyktatorom, nikoly ne viduchyt'sia liaskaty batohom.*	SP			Aphoristic
problems	7 *"Aforyzmy"* ~	1950 ~	p. 192	A politician or diplomat is a man who solves important problems that would not exist if there were no politicians or diplomats.	s	A Loh	*Polityk abo dypl'omat, tse cholovik, iakyi vyrishuie vazhlyvi probliemy, iakykh ne bulob kolyb ne bulo polityktv abo dypl'omativ.*		Al		Aphoristic. Alliteration of "v" and "b".
fighting	*"Aforyzmy"* 1. ~	1950 ~	p. 93	When someone hits you do not return blows unless unless you happen upon a person weaker than you.	a w	AC Loh	*Koly khto tebe vdaryt', to ne viddavai iomu khiba potrapysh na slabshoho vid sebe.*		Al		Aphoristic. Alliteration of "v" and "s".
fighting	*"Aforyzmy"* 2. ~	1950 ~	p. 93	Every chance for peace is always used by Ukrainians for a new quarrel.	a c m w	AC Loh	*Kozhnu nahodu do zamyrennia ukraintsi zavzhdy vykorystovuiut' dlia novoi superechky.*				Aphoristic
knowledge	*"Dobre Skazano"* 1. ~	1952 ~	p. 111	Whoever does not know but knows he does not know will get further along than that person who does not know but thinks he knows.	a m w	A Loh	*Khto ne znaie, a znaie, shcho ne znaie, toi dal'she zaide, chym toi, shcho ne znaie, a dumaie, shcho znaie.*	ant	Re		Aphoristic
speech	*"Dobre Skazano"* 2. ~	1952 ~	p. 111	Open your ears, shut your mouth. Then you will recognize human stupidity. At the same time, nobody will see your own stupidity.	a m	A Loh	*Nastav vukha, zamkny usta, to piznaiesh liuds'ku dumotu, a rivnochasno tvoiei vlasnoi dumoty nikhto ne zmozhe piznaty.*				Aphoristic
speech	*"Dobre Skazano"* 3. ~	1952 ~	p. 111	Be silent unless the thing you want to say is more valuable than silence.	a m r w	A Lo	*Movchy, khiba shcho te, shcho khochesh skazaty, ie bil'sh vartisne, chym movchanka.*	ant	Al		Aphoristic. Alliteration of "shch" and "ch".

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love	*"Deshcho Pro Liubov"* ~	1952 ~	p. 124	True love is similar to spirits. They talk about it a lot but few ever see it. Love is the whole history of the life of a woman. For a man, it is only an episode. The spirit of a person does not lie where a person lives but where it loves.	a	A Lo	*Pravdyva liubov podibna do dukhiv; chymalo pro nei hovoriat', ta malo khto ii bachyv. Liubov tse tsila istoriia zhyttia zhinky; dlia muzhchyny tse lysh epizod. Dusha liudyny ne tam, de liudyna zhyve, ale tam, de vona liubyt'.*		Al		Aphoristic. Alliteration of "p", "d", "ts", "zh".
faith	*Untitled. 1.* ~	1960 ~	p. 96	A person is a strange creature. Tell him that there are two million stars and he will believe you, but put up a sign saying there is wet paint and he must touch it with his finger in order to convince himself.	c m w	AC Lo	*Liudyna - dyvne sotvorinnia. Skazhy ii, shcho na nebi ie dva miliona zvizd, to vona poviryt' tobi. Ale postav napys, shcho kazhe "Svizha Farba", to vona musyt' torknuty ii pal'tsem, shchob perekonatysia.*	ant			Aphoristic
religious	*Untitled. 1.* ~	1961 ~	p. 121	God gave a person a short life on this world, yet eternity is determined from that short life.	a m w	A Lout	*Boh dav liudyni korotke zhyttia na ts'omu sviti, odnak vid toho korotkoho zhyttia zalezhyt' vichnist'.*	ant	Re		Aphoristic
listening	*Untitled. 2.* ~	1961 ~	p. 121	A person becomes civilized when she listens. She listens when she is ready to act with certain thoughts. In order to destroy civilization you just need to destroy the desire to listen.	a m w	A Lo 3p	*Liudyna staie tsyvilizovana todi, koly vona slukhaie. Vona slukhaie todi, koly vona hotova diiaty z pevnymy dumkamy. Shchob znyshchyty tsyvilizatsiiu, treba lyshe znyshchyty bazhannia slukhaty.*		Re		Aphoristic
goodness	*Untitled. 3.* ~	1961 ~	p. 121	No person can be strong, good, sincere, meek and understanding without bettering the entire world.	m	A Lo	*Nikotra liudyna ne mozhe buty syl'na, dobra, shchyra, lahidna i vyrozumila bez toho, shchob tsym vona ne polipshyla tsilyi svit.*	x=y			Aphoristic
speech	*Untitled. 1.* ~	1970 ~	p. 128	Once, one sweet phrase bestowed a happy life upon a person. Today, a happy life bestows one sweet phrase upon a person.	c m s w	A Lo	*Kolys' odna solodka fraza daruvala liudyni shchaslyve zhyttia, a s'ohodni shchaslyve zhyttia daruie liudyni odnu solodku frazu.*	ant	Re Ch		Aphoristic. Decadent Theme
work	*Untitled. 2.* ~	1970 ~	p. 128	Once, donkeys bore the burden of a people on their spines. Today, a people carries donkeys on its backs.	c m s w	A Lo	*Kolys' osly dvyhaly na khrebti narod, a s'ohodni narod dvyhaie na khrebti osliv.*	ant	Re Ch		Aphoristic. Decadent Theme
war / false constitution	*Untitled. 1.* ~	1970 ~	p. 149	Once, mankind waged war against the existence of a false consitution. Today, a false constitution wages war against the existence of mankind.	c m s w	A Lo	*Kolys' liudyna voiuvala proty isnuvannia fal'shyvoi konstytutsii, a s'ohodni fal'shyva konstytutsiia voiuie proty isnuvannia liudyny.*	ant	Re Ch		Aphoristic. Decadent Theme

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eating	*Untitled*. 2. ~	1970 ~	p. 149	Once, people only ate so that they could live longer. Today, people live only so that they can continue to eat.	c m s w	A Lo	*Kolys' liudy ily, shchob til'ky mohty dovshe zhyty, a s'ohodni liudy til'ky zhyvut', shchob mohty dovshe isty.*	ant	Re Ch		Aphoristic. Decadent Theme
soul / body	*Untitled*. 3. ~	1970 ~	p. 149	Once, people lost their bodies in order to save their souls. Today, people lose their souls in order to save their bodies.	c m s w	A Lo	*Kolys' vtrachaly liudy tilo, shchob lysh spasty dushu, a s'ohodni liudy vtrachaiut' dushu, shchob lysh spasty tilo.*	ant	Re Ch		Aphoristic. Decadent Theme
work	*Untitled*. 1. ~	1970 ~	p. 34	Honest work was once considered an abasement of a person. Today they consider the abasing of a person as honest work.	c m s w	A Lo	*Kolys' chesnu pratsiu uvazhaly ponyzhenniam liudyny, a s'ohodni ponyzhennia liudyny vvazhaiut' chesnoiu pratseiu.*	ant	Re Ch		Aphoristic. Decadent Theme
justice	*Untitled*. 2. ~	1970 ~	p. 34	Patriots once suffered in jails for the people. Today, the people suffer in the jails for some patriots.	c m s w	A Lo	*Kolys' deiaki patrioty muchylys' za narod po tiurmakh, a s'ohodni narod muchyt'sia po tiurmakh za deiakykh patriotiv.*	ant	Re Ch		Aphoristic. Decadent Theme